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To
FATHER ROBERT KANE, S.J.
in admiration
of a life consecrated to the great ministry of preaching in face of obstacles that would have daunted men of less courageous devotedness and strength of soul: and in remembrance of much kindness and sympathy experienced by the author at his hands.

8476

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FOREWORD

THE purpose of this little book is to provide something in the nature of a conspectus or bird's eye view of sermon literature, to map out the ground in a methodical fashion, as far as that is possible. Such a scope is a very wide one, it must be confessed, but I hasten to restrict it within certain limitations. The aim being utility, practical and general, rather than scientific completeness I have not thought it well to include works in foreign languages not likely to be known to the majority of those who will use the book. Homiletic literature in English, whether original or translated, and of course in Latin, forms, therefore, the principal basis of the list. I have also drawn very freely on French homiletic literature both because French is still widely known in English-speaking countries and because French religious literature is extremely rich.

Another important limitation is that I confine myself to placing on record *Catholic* homiletic literature, at least as regards books in which there is dogmatic teaching. Again there is question only of *sermons* properly so called, that is religious discourses delivered in the pulpit, and dealing expressly with the truths of faith. I thus leave outside my scope lectures on secular or semi-religious subjects, closed retreats given to religious and others, and catechism taught to children. To record the literature falling under these three heads another volume as large as the present would be required. Of course, no hard and fast line can be drawn between these various classes of works, and on the whole I have preferred to err on the side of inclusiveness.

I have been fortunate in having had access to a number of particularly ample collections of sermon literature, so that I have been able to see and handle

the greater number of the books whose titles are here recorded. I am much indebted to the Rev. B. McMahon, C.C., Dolphin's Barn, Dublin, who kindly placed his large collection at my disposal.

Portions of the book appeared in the form of articles in the *Homiletic and Pastoral Review* (Joseph Wagner, New York) and in the *Irish Ecclesiastical Record* (Browne & Nolan, Dublin). By the kind permission of the editors of these reviews those portions are here reproduced, revised and brought up to date.

As to whether this book fulfils any really useful purpose it is for the public to decide. This much, perhaps, I may say in its favour. It may be that in the years that lie immediately before us the stream, constant but as yet small, of conversion to the Church in England, America, and even in my own country may swell to the dimensions of a river, carrying with it an ever growing number of ministers of the various Protestant bodies, many of whom will enter the priesthood. If that should come to pass the helpfulness of some such work as this would become evident. It would be a guide in a strange land. But even as things are at present I believe it will be found useful not only to converts but to the Catholic clergy. For the average priest has either no time to seek out amid the mass of homiletic literature the books that will suit his particular purposes or else will hardly know how to go about such a search. Be that as it may, it is perhaps a good thing to place on record, for all and sundry, the ample and varied riches of Catholic homiletic literature.

STEPHEN J. BROWN, S.J.
Rathfarnham, Co. Dublin.

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INTRODUCTORY

It may be well to preface these chapters by some observations on the rôle of books in the formation of the preacher, and in the actual preparation of his sermons. Let us call to mind that in this matter of preaching there are involved, apart from the grace of God, roughly speaking three principal elements—the personality of the preacher himself, the subject-matter of his preaching, and the adaptation of that subject-matter to his hearers.

Personality is the outcome of all the influences, hereditary and other, that mould a man throughout his life, and of the reactions of his free will, aided by grace, under those influences. By these influences and these reactions a man's character on the one hand and his mentality on the other are determined. He acquires a complexus of qualities, talents, aptitudes which fit or unfit him for preaching. It is obvious that in this process, as in all education in the broad sense of the word, books play their part; such books, at least, as are not merely repositories of facts and information, but the expression of minds and hearts capable of influencing other minds and hearts for good or for evil. It is clear that the value of a man's personality as a preacher will largely depend on the duration, extent, and intimacy of his intercourse with Christian thinkers and saints; and, as it is the privilege of few to hold intercourse with such in the flesh, he must needs for the most part do so through their writings, and the records of their lives. No doubt the most essential quality of the preacher's personality is personal holiness. Such holiness may indeed be wholly independent of any influence derived from books, yet we know that in God's providence it is seldom so in fact. It is difficult to think of any saint or servant of God who deeply influenced

by his words the lives of others and who had not read and pondered the writings of other saints and sages who had gone before him, above all the inspired writings of Holy Scripture.

But if books be all but necessary for the very formation of a personality capable of influencing other men, how much more are they necessary from the point of view of the preacher's subject-matter, the burden of his message. He has to preach the Gospel: he must, therefore, read it and know it. He has to preach Christ: he must at least study His life in the Gospel records. And as for the light which the learning and piety of the ages has thrown upon the Gospel and the Person of Christ, he can neither afford to ignore the whole of it nor can he draw it from his own inner experience. He has to preach the dogmas of the Church: he must with labour acquire a grasp of them, and that from books. He has to preach the moral teaching of the Church: does he suppose that he knows it by intuition? And though these are so many truisms in the main, yet when applied to our present subject they lead up to this important truth, which perhaps is not so obvious, that the knowledge acquired in the course of our professional training, whether it be of Scripture, dogma, or moral theology, is not necessarily sufficient, nay is almost necessarily insufficient, in amplitude and in quality, for the purposes of preaching.

In order to be eloquent (says Père Longhaye) a first and indispensable condition is to have something to say, to know, and to know a great deal. Does it seem to us that our preaching is not up to the level of our zeal? Do we, to our regret, feel that it is vague, colourless, and cold? Let us not too hastily lay the blame on our heart, our imagination, or our literary culture. If we examine ourselves with courageous sincerity perhaps we shall be forced to acknowledge that the lack is not there; but that it is in our knowledge, our stock-in-trade, so to speak. It is our thought that languishes and that makes all the rest languish. It must be revived, nourished. Let us *know* more, have more to speak about, and by that very fact we shall speak better.

For the third element spoken of above, the adaptation

of our subject-matter to those to whom we preach, the great requisite is knowledge of men, of the human mind and human heart, beginning with one's own. This knowledge is no doubt best acquired apart from books, viz., by experience inward and outward. Yet even here books may help, for it is precisely one of the functions of true books to enrich our experience. Men who have seen deeply into the human mind and heart and learned to understand them may help to interpret ourselves to ourselves and other men to us. This is the more valuable to a preacher in that, his ecclesiastical training having in all probability begun at an early age, his experience of men and things has been somewhat circumscribed.

Books then on every count are all but indispensable. But what books? Homiletical literature necessarily? No, not necessarily. And it has often seemed to the writer that the books commonly classed under that heading are not the preacher's best sources. Broadly speaking the great sources are Holy Scripture, the writings of the Fathers of the Church, Theology, the Liturgy, the History of the Church, the Lives of the Saints and other servants of God. To these may be added ascetical literature generally and indeed all moral and religious truth wheresoever found and by whomsoever uttered. There have been Christian preachers who have found in poetry, even "profane" poetry—if any true poetry may be called profane—an unfailing source of inspiration. And there are minds that have the happy gift of turning to good account materials the most unlikely.

Be that as it may, we have no thought of attempting here any task so vast as that of placing on record all the literature that may serve as source of sacred eloquence. We are concerned with the narrower sphere of homiletical literature, books, that is to say, written with a view, directly or indirectly, to the "ministry of the word." We propose for our present purpose to deal with that literature under the following general heads:—

I.—The Teachers, i.e., books dealing theoretically and practically with the subject of preaching.

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II.—Holy Scripture as the Preacher's Main Source.
III.—The Great Models or Master-preachers.
IV.—Preachers' Aids.
V.—Published Sermons.

As to the value of the first three departments there will be little question. All who have given thought to the matter readily admit that pulpit eloquence, like any other art, has to be learned, and that, in the learning, books may play a useful part. They will also admit the utility of drawing from the great perennial source and of moulding ourselves after the best available models, consequently the need to study these models in their published writings if we are to imitate them. It is with regard to the fourth and fifth departments that differences of opinion make themselves felt. We propose to defer the discussion of the subject until the moment when we come to deal with these departments.

I. THE TEACHERS

There are certain disciplines preliminary to preaching which, however indispensable for successful preaching, do not fall within our present scope and shall not be further referred to. Such, among others, are :—

General training in Composition—the art of writing.
General training in Elocution—the art of speaking.
Training of the vocal organs.

But a great deal of instruction bearing directly on preaching is to be found outside of books dealing with that subject *ex professo*. In particular, books on the Priesthood and books on Pastoral Theology frequently contain chapters on preaching. It will be useful to name a few of the more important :—

St. Charles Borromeo ..	*Pastorum Instructiones.*
St. John Chrysostom ..	*On the Priesthood.*
Cardinal Manning ..	*The Eternal Priesthood*, ch. viii and ch. xiv.
Canon Oakeley ..	*The Priest on the Mission.*
Bishop Hedley, O.S.B.	*Lex Levitarum.*
Cardinal Gibbons ..	*The Ambassador of Christ.* (Baltimore : Murphy, 1896). Ch. xxiii and xxiv.
Dr. William Stang, ..	*Pastoral Theology.*[1]
Canon Keatinge ..	*The Priest : His Character and Work.* (London : Kegan Paul, 1903).
Père Caussette	*Manrèze du Prêtre* (*Paris*, 1879).

[1] Note particularly the chapter on "What not to preach," which contains twenty-five pieces of sound advice.

Father T. B. Scannell ..	*The Priest's Studies* (London: Longmans, 1908).
Dr. J. B. Hogan —	*Clerical Studies* (Boston, 1898), ch. x. Homiletics.
Prospère Baudot, S.J...	*Documents de Ministère Pastoral,* tome i, § 4.
Bishop John S. Vaughan	*The Minister of Christ* (New York: Wagner, 1926), Vol. II, ch. xxii and xxiii.
Rev. Thomas O'Donnell C.M.	*The Priest of To-Day* (Dublin : Browne & Nolan, 1910), ch. xvi.
R. P. Mach, S.J. ..	*Le Trésor du Prêtre* (Paris 1874), Tome II, traité xvi. Quite a complete little treatise.

This may be the best place to mention some of the instructions on preaching emanating from the Holy See. Father O'Dowd in his book entitled *Preaching* (Longmans, 1919) prints three admirable documents, viz. (1) Letter on Sacred Preaching issued at the command of Pope Leo XIII, 1894 ; (2) Encyclical of Pope Pius X on the Teaching of Christian Doctrine ; (3) Encyclical of the late Pope Benedict XV on the Preaching of the Word of God. These may be taken as representing the mind of the Church. Add the directions contained in numbers 1332 and 1544-7 of the New Code of Canon Law.

Of books dealing expressly with the subject of preaching the number is great, and we could not hope to be complete, even were completeness desirable. Yet we shall endeavour to mention as many books as possible that, on one count or another, may be considered to be of real value. It will be convenient to class the teachers of our subject under the three headings : (1) Fathers, Doctors, Saints ; (2) Other distinguished Preachers ; (3) Professors—so arranged not as in a sort of *diminuendo*

of value, but because each class has its peculiar qualifications.

(1)—FATHERS, DOCTORS, SAINTS

Among the works of St. Augustine are two treatises dealing with the art of preaching. The first is *De Doctrina Christiana*—or rather the fourth book of that work. It has been described as a Preacher's Manual. It discusses to what extent the study of rhetoric is useful to the making of a preacher, and in the course of the discussion deals with the whole theory of preaching. An excellent analysis of it will be found in Father O'Dowd's book, *Preaching* (Longmans, 1919). The other treatise above referred to is *De Catechizandis Rudibus*. It takes up pages 187-242 in the volume of the Library of the Fathers, entitled *St. Augustine, Short Treatises* (Oxford, 1847). An English translation of both treatises[1] is published by Mowbray, London, edited by Baker and Bickersteth. While a translation of the second is included in a useful little book, *Instructions on Preaching* (Dublin : Gill, 1902), in which Father Boyle, C.M., of the Irish College, Paris, has brought together instructions from such different and not very accessible authorities as St. Vincent de Paul, St. Francis de Sales, St. Francis Borgia, the Council of Trent. One may specially recommend to attention the little treatise of St. Francis de Sales. It is characterized by that curious mixture of quaint and artless simplicity and shrewd common sense that one finds throughout his writings. It is a miniature but systematic and complete treatise on preaching. It is moreover thoroughly sound and has lost little or none of its actuality.

The Centenary Edition (Benziger, 1890) of St. Alphonsus Liguori's works includes a volume on preaching. Among its contents are : a letter to a religious on the manner of preaching with apostolic simplicity ; a treatise (pp. 93-342) on the missions as they were given in the Saint's time at Naples, much of which is

[1] *Preaching and Teaching according to St. Augustine.* London, 1907.

suitable only for Italy and for the Italy of the eighteenth century; but in which much instruction of permanent value is included; a series of specimen instructions to the people (pp. 349-579) of a familiar and practical kind.

We have referred already to St. Charles Borromeo's *Instructiones Pastorum* and to St. John Chrysostom's *On the Priesthood*. Father Boyle, C.M., has published a translation of the latter in a neat volume (Dublin: Gill).

For preacher's libraries that are so fortunate as to possess Migne's *Patrology*, with its four Index volumes, it may be useful to call attention to the fact that the fourth Index volume contains a series of tables dealing with preaching. The second of these gives under ten headings (necessity, nature and effects, methods, etc., of preaching) references to all the passages in which the Latin Fathers and ecclesiastical writers deal with this subject.

(2)—OTHER DISTINGUISHED PREACHERS

Writings of distinguished preachers about the art in which they themselves excel interest us much as ordinary tennis-players are interested by a book on tennis written by some well-known champion of the game. But an adept in any given art is not necessarily successful in an attempt to explain to others the principles and methods of his art. Moreover there have been many great preachers who have left us no ordered exposition of the art of preaching. We shall give some indications with but little comment.

We omit many works of early writers not now available. Their titles may be found in Dr. Beecher's article 'Homiletics,' in the *Catholic Encyclopedia*. We must not however omit the great work of Luis of Granada, O.P., *Rhetorica Sacra*, which first appeared at Lisbon in 1576, but of which new editions have been published. We have seen a French translation under the title *L'Orateur chrétien ou Rhétorique ecclésiastique*. Traité complet de l'éloquence des prédicateurs, edited by the Abbé de Baudry, 2 vols., Lyon, 1844.

Père Lejeune, the blind Oratorian preacher of the seventeenth century, has left among his works some excellent counsels to young preachers.

Fénelon has left us his admirable *Dialogues sur l'Eloquence*, translated into English under the title *Dialogues on Pulpit Eloquence*, by Samuel J. Eales (London: Baker, 1896).[1] Of this book Bishop Dupanloup has said that the highest geniuses have never excelled it.

Massillon has given us his ideas on preaching in his *Conférences Ecclésiastiques*.[2]

From the eighteenth century we have an elaborate treatise *Essai sur l'éloquence de la chaire* (Paris, 1827) by Cardinal Maury, a celebrated preacher in his day. Its seventy-nine chapters cover every aspect of the subject. They are of considerable interest. The writer deals not only with the classical French preachers, but with minor French preachers—Bridaine, de Neuville, etc., and with English preachers such as Tillotson and Blair. A fact which detracts somewhat, however, from the value of the writer's precepts is what we know of his own practice. Louis XVI said after one of his sermons : *C'est dommage qu'il n'ait pas dit quelques mots de religion : il nous aurait parlé de tout.*

Of the celebrated preachers of the nineteenth century we shall content ourselves with mentioning four—Dupanloup and Monsabré in France, Newman and Manning in England.

Monseigneur Dupanloup is one of the best exponents of every branch of homiletics and catechetics. His *Entretiens sur la prédication populaire* (1866) has been translated into English with the title *The Ministry of Preaching* (London: Griffith-Farran) by Samuel J. Eales, a book which passed through several editions. The work is divided into four parts in which the author contends that preaching should be (1) a living message ;

[1] I have before me an older edition translated by William Stevenson, and illustrated throughout by passages from other writers. New ed. by Rev. James Creighton, London, 1808.

[2] See among Massillon's works in alphabetical list.

(2) an instructive message; (3) an apologetic message; and (4) an exhortation.

From Père Monsabré, in many respects himself an excellent model, we have *Traité de la Prédication, avant, pendant et après*, and *Conseils aux jeunes prédicateurs* (Paris: Lethielleux, 1900).

Another *conférencier* of Notre Dame, Père Félix, S.J., has left a small work, *La Chaire chrétienne*.

Cardinal Manning's views on preaching are set forth in his book *The Eternal Priesthood*. He speaks somewhat harshly of 'pulpit oratory,' and insists more on the preparation of the man than on that of his subject.

Cardinal Newman, though he has not left us a formal treatise on the subject, has set forth his ideas on preaching pretty fully in his *Idea of a University*.[1] Coming from such a master they are worthy of our best attention and respect, but, apart from the authority they thence derive, they are of great interest and value in themselves. Here is his central thought.

> Talent, logic, learning, words, manner, voice, action, all are required for the perfection of a preacher; but 'one thing is necessary,'—an intense perception and appreciation of the end for which he preaches, and that is, to be the minister of some definite spiritual good to those who hear him.

Finally, Mgr. R. H. Benson has described in one of his published letters his very unconventional method of preparing his sermons. Father O'Dowd in his book on preaching (page 106), of which more presently, has placed it on record.

We are informed that Father Robert Kane, S.J., the well-known Irish preacher, is preparing a work on Sacred Eloquence.

(3)—PROFESSORS

The number of modern writers on sacred eloquence is so great that we can do little more than record their names and the titles of their works. Some few, however,

[1] Lecture VI (entitled "University Preaching") of the Lectures on University subjects.

we shall venture to pick out for special mention. The first of these latter is the very able treatise by Père Longhaye, S.J., entitled *La Prédication: grands maîtres et grandes lois* (Paris: Retaux, 1896, new edition, Téqui, 1927). It has passed through several editions in the original, but has not, we believe, been translated into English. It is not a systematic manual of sacred rhetoric nor yet a series of practical hints to preachers. It is a masterly view of the whole subject in its general bearings, but always with a view to practical results. In the first part the great masters—the prophets, Our Lord Himself, St. Paul, St. John Chrysostom, St. Augustine, Bossuet, Bourdaloue, are studied with a view to pointing out how the preacher can profit by the study of them, what in them he can hope to imitate. A second part follows in which the author sets forth the great laws of the art of preaching. He begins by insisting that we must preach the Gospel, the whole Gospel, and nothing but the Gospel. Then he shows what are the sources on which the preacher must draw, dwelling particularly on Scripture as the great source. Next, the burden of our preaching is shown to consist in dogma (much neglected), the moral law, and elementary apologetics. But in all we must preach Christ, in whom all the subjects of our preaching are summed up. He next shows that in the preparation of our preaching we must be mindful not of our subject alone but of our audience. The thought of it must be with us unceasingly. We must study our hearers with a view to influencing them in the most effective and most powerful way, and arousing in them what Père Longhaye calls *les passions chrétiennes*. The work concludes with an epilogue on the preacher himself, and his preparation for his ministry. The subject is treated with the ability to be expected from the author of *La Théorie des Belles-Lettres* and the History of French Literature, crowned by the Academy.

I shall mention next a recent book, forming a volume in the excellent Westminster series published by Longmans, viz., *Preaching*, by the Rev. W. B. O'Dowd (1919). It opens with a study of the characteristics

of the earliest Christian preaching as seen in the New Testament, and from these infers the true supernatural attitude towards the ministry of the word. Chapter II deals with the making of a preacher, giving much practical and definite advice as to how the priest's studies are to be adapted to the purposes of the pupil. Perhaps the best part of the book is the chapter 'On Real and Unreal Preaching.' Then the author deals successively with the preparation of a sermon, extemporary preaching, 'In the Pulpit,' the use of Scripture in preaching, and lastly, various types of sermons. There is a useful Appendix containing ecclesiastical documents on this subject.

We might almost describe as a monumental work *Homiletic and Catechetic Studies*, by a Swiss professor, A. Meyenberg, translated from the seventh German edition by V. Rev. F. Brossart (New York: Pustet, 1912), 840 pages, demy 8vo. The homiletic part develops the subject in seven books, as follows: (1) The Essence and the Foundation of Sacred Eloquence; (2) The Two Supreme Laws of Sacred Eloquence (viz., to be practical and to be popular)[1]; (3) The Sources (pp. 91-598); (4) The means; (5) Contents or Subject-matter; (6) Different Kinds; (7) Exterior Form. The two outstanding features of this most valuable book are, perhaps, the chapter on Holy Scripture as a source of preaching, and the still more elaborate chapter on the use of the liturgy. The latter includes what the author calls 'A Homiletic Meditation on the Ecclesiastical Year' (pp. 169-565). The style is not all that could be desired, but in a work of this kind that is a minor defect. There is a good index.

It would not be easy to name a book forming a more marked contrast with the preceding than that of Father Francis P. Donnelly, S.J.: *The Art of Interesting: Its Theory and Practice* (New York: Kenedy, 1921). It

[1] This point, that preaching ought to be popular, is the main theme of an excellent book by the Abbé Mullois, chaplain to Napoleon III, translated into English by G. P. Badger under the title, *The Clergy and the Pulpit in their Relations to the People* (London: Smith, Elder, 1867).

is quite unsystematic and unconventional, but brilliantly written. It focuses attention on a single point—how to arouse and hold the attention and interest of your audience. But in dealing with this point it contrives to cover a great deal of ground, and is full of valuable suggestions to preachers.

Let us mention next some well-known standard manuals of the art of preaching. A work of tried value is *Sacred Eloquence;* or, The Theory and Practice of Preaching, by Rev. T. J. Potter, Professor of Sacred Eloquence at All-Hallows College, Dublin. It is quite an old book, having first appeared in 1866, but it still holds its own, and Pustet, of New York, has published a new edition. A synopsis of the work will be found in the *Ecclesiastical Review* for May, 1919, p. 551.

From the same writer we have two other books on Preaching, viz., *The Spoken Word;* or, the Art of Extempore Preaching, its Utility, its Danger, and its True Idea (Dublin: Gill), 1872. This work is complementary to the preceding, and though he deals very amply with the whole subject, the author is able to say 'I have not substantially repeated anything which I had previously written.' It is full of sound advice and straightforward common sense.

A third work is *The Pastor and his People;* or, The Word of God and the Flock of Christ. This is in three parts: I. Holiday preaching (i.e., the set sermon) in which he expounds the method to be followed in preaching various classes of subjects. II. Familiar Instruction, including the Homily, and the Catechism. III. Delivery.

Sacred Rhetoric; or, The Art of Rhetoric as applied to the Preacher of the Word of God, by Father Thomas McNamara, C.M. (Dublin: Browne and Nolan, 1881).

Principles of Sacred Eloquence, by Father John Placid Conway, C.S.P.

Manual of Sacred Rhetoric, or, How to prepare a Sermon, by Rev. Bernard Feeney, of St. Joseph's College, Mt. Angel, Oregon (St. Louis: Herder, 1901). Father Moeslein in his elaborate work *The Mechanism of Discourses* (Chicago, 1915) confines himself to one aspect of the subject, viz., the planning of a sermon,

the arranging of one's materials in such a manner as to give them their maximum of effect. But I doubt if there be any book of more practical utility for the actual preparation of sermons than Hitchcock's *Sermon Composition* (Burns and Oates, 1908). An admirable method, based on sound psychological principles, is there set forth. To the same writer we owe a small book on *Sermon Delivery*.

The Priest in the Pulpit, by Father I. Schuech, O.S.B. (London: Burns and Oates, 1894).

Manual of Homiletics and Catechetics, by Father I. Schuech. New revised edition, edited by Rev. B. Luebbermann (New York: Benziger).

The Pupil Orator, by Father Lambing (New York: Pustet) 13th rev. ed., 1916.

A work already comparatively old (it first appeared in 1855) but of great value and one of the most thorough and comprehensive handbooks of the subject, is *Précis de Rhétorique sacrée*, by J. B. Van Hemel, Vicar-General of Mechlin. It was the fruit of thirty-two years of teaching. Its main features are—a systematic treatment of invention, disposition, elocution, action; the different classes or types of preaching; literary history of sacred eloquence; sacred eloquence in various nations; the eloquence of the Scriptures and of the Fathers.

From another Belgian priest, the Abbé Georges Malherbe, we have quite recently an interesting study of the homily—*L'Homélie ou le Sermon de la Messe paroissiale des dimanches et des fêtes* (Brussels: Vromant), 1926, 64 pages. It deals with the homily as the traditional liturgical and pedagogic method of pastoral preaching.

Next we may mention a *Traité de la Prédication*, by M. Hamon, of Saint Sulpice (Paris: Gabalda).

Abbé Guesdon in his *Cours d'Eloquence sacrée* (Paris: 1905) has, among other things, useful suggestions on the taking of notes. There is another work by the same author, *Formation oratoire des clercs*, 2 vols.

R. P. Bouchage, C.SS.R.—*Formation de l'Orateur sacré*, 2 vols., I. Méthode; II. Thèmes oratoires. (Lyon: Em. Vitte, 1907).

F. Mourret—*Leçons sur l'art de prêcher* (Paris: Bloud, 3rd edition, 1909).

Abbé Ribet—*La Parole Sainte* ou Guide oratoire dans le ministère de la prédication.

Boucher—*L' Eloquence de la Chaire* (Lille: 1894).

To mention a Latin work of solid and tried value, there is the *Ars Dicendi* of Father Joseph Kleutgen, S.J., a new edition (the 19th) of which was published in 1920 by Marietti, of Turin. It is a complete treatise on rhetoric following classic lines.

Appended to Father Tobias Lohner's great work, the *Bibliotheca Manualis Concionatoria*, there is an extensive and important treatise (200 quarto pp.) *De munere concionandi, exhortandi, catechizandi*, with suggestions for the treatment of every variety of sermon.

Several new, and in many ways excellent, Catholic works on preaching have appeared in recent years. Rt. Rev. Monsignor Hugh T. Henry, of the Catholic University, Washington, has gathered into a volume the series of articles he had been for some time previously contributing to the *Ecclesiastical Review*. Under the modest title, *Hints to Preachers* (New York: Benziger Bros., 1924) he has collected a mass of interesting and useful information culled from a great variety of sources, including his own experience. It is not a formal treatise on Rhetoric: the author in fact eschews formalism, and deals with his subject in a chatty and vivacious way. But every aspect of the subject, with the exception of voice-production and elocution, is dealt with. The chapters on Sermon Illustration, Sermon Anecdotage, and Sermon Preparation are particularly helpful.

Another book by the same writer is *Papers on Preaching* (Philadelphia: Peter Reilly, 1925). It consists of thirteen papers contributed to the *Ecclesiastical Review*, together with a few others. He deals with such topics as Preaching Other Men's Sermons, Imitative Preaching, Funeral Sermons, Scientific illustrations, the Conclusion of the Sermon, Naturalness in Preaching, Preaching on the Industrial Problem, and several other equally practical points.

Father Flynn in his *Preaching Made Easy* (Burns, Oates and Washbourne, 1923) aims at being immediately helpful to the inexperienced preacher. He deals with his subject very fully, but from the strictly practical standpoint. He has very decided views of his own on the subject of training, immediate preparation, memorizing and other points.

A book of quite another type is *Homiletic Thoughts and Counsels* (St. Louis : Herder, 1927) by the great Bishop of Rothenberg, Dr. Paul Wilhelm von Keppler, who died in 1926. It is not a treatise on sacred rhetoric. It might be aptly entitled 'The Preacher and the Zeitgeist,' for it is a series of reflections on the rôle and attitude of the Catholic preacher in presence of modern ideas and tendencies. The book contains the substance of lectures delivered at the First Homiletic Congress held at Regensburg in 1910. It is full of vigorous thinking and is the reverse of reactionary, the Bishop holding strongly that the methods and spirit of our preaching must be brought up to date and suited to the modern mind. Particularly worthy of note are the twelve points set forth in the author's Preface.

Finally there is the very practical, perhaps too practical, little book, *The What-Why-How Plan for Preaching a Sermon*, by the Rev. John B. Murphy of Cork. The author explains his plan in seventeen pages, the remaining 140 pages consisting of 'specimen sketch sermons' constructed accordingly to the plan (Dublin : Browne and Nolan, 1925).

(4)—NON-CATHOLIC WORKS

There is no doubt that we could learn much from non-Catholic treatises on Sacred Eloquence. Exigencies of space forbid our mentioning more than a small number of titles :—

Prof. James M. Hoppin, of Yale, *Homiletics*, 1881. Introduction, history, object, preparation, analysis and composition, rhetoric, etc.

Dr. James Stalker—*The Preacher and his Models* (London : Hodder and Stoughton). 1892, 1908.

Charles S. Gardner—*Psychology and Preaching* (New York: Macmillan & Co., 1919). Discusses 'Mental Images,' 'Excitation of Feeling,' 'Mental Epidemics,' 'Occupational Types,' i e, the psychological conditions which predominate in different classes of the community.

Rev. R. W. Dale—*Nine Lectures on Preaching* (London: Hodder and Stoughton). The work of a distinguished Anglican theologian.

Principal A. E. Garvie—*The Christian Preacher*, pp. 517 (Edinburgh: T. & T. Clark, 1920). History of Preaching, credentials, essential functions, and qualifications of the preacher.

Phillips Brooks—*Lectures on Preaching* (London: Allenson, 1895).

Bishop Boyd Carpenter—*Lectures on Preaching*, 1895.

Henry Ward Beecher—*Yale Lectures on Preaching* (New York, 1892).

John A. Broadus—*Treatise on the Preparation and Delivery of Sermons.* This work, much used in Protestant seminaries, has passed through at least thirty-seven editions since its appearance in 1870.

Rev. Gilbert Monks—*The Young Preacher's Guide*, or, Secrets of success in Sacred Oratory. pp. 514. 1905.

Wm. J. Tucker—*The Making and the Unmaking of the Preacher.* (Boston, 1898).

J. P. Mahaffy—*The Decay of Modern Preaching.* 1882.

John Edwards—*A Primer of Homiletics.*

Dean Hole—*Hints to Preachers.* With Sermons. 1880.

J. Paterson Smyth—*The Preacher and his Sermon.* 1922.

Paul P. Bull—*Lectures on Preaching and Sermon Construction.* (London, S.P.C.K., 1922).

Joseph Gowan—*Homiletics, or the Theory of Preaching* (London: Elliot Stock, 1922).

Ozova S. Davis—*Principles of Preaching* (Chicago University Press, 1924). A text-book based on the inductive method.

H. Crichton Miller—*The New Psychology of the Preacher* (London: Jarrolds, 1924).

David Smith—*The Art of Preaching* (London: Hodder and Stoughton, 1924).

J. Alexander Clapperton—*First Steps in Preaching.* (London: The Epworth Press, 1926) deals with the difficulties felt by beginners, especially in composition.

Harold Ford—*The Art of Preaching*, or, *The Secret of Pulpit-Power.* (London: Herbert Jenkins, 1926). 5th edition.

H. Jeffs—*The Art of Addressing Children.* (London, J. Clarke, 1924).

Rev. Samuel McComb—*Preaching in Theory and Practice.* (London : Milford, 1926).

"These lectures," says that popular religious writer, the Rev. Harry Emerson Fosdick, in the Introduction, "are an endeavour to make preaching what it really is—a weighty responsibility, a fine art, an indispensable social function, a sacred entrustment of influence."

Rev. C. L. Drawbridge—*Futile Sermons.* Opinions of the Primate and the Press. (London : Longmans, 1928.) Purports to show that bad sermons are a chief cause of empty churches and offers suggestions towards the improvement of preaching in England.

II. THE SCRIPTURE BOOK-SHELF

It has, no doubt, at all times been one of the chief preoccupations of the Holy See that the function of the Church as *Ecclesia docens* should be faithfully performed, that the religious and moral teaching of Christianity should be fitly imparted to the Christian faithful. Such a preoccupation was inseparable from the Apostolic office, for in the ears of the successors of the Apostles must ring for all time the mandate : 'Go, preach the Gospel to all nations.' But there have been particular Pontiffs who have taken this mandate very much to heart. Without going back to the days of St. Gregory the Great, we may certainly reckon among such at least two Popes of our own time—Leo XIII and the late Holy Father, Benedict XV.

Now in their pronouncements upon the subject of Christian preaching both of these Sovereign Pontiffs dwelt insistently on the vital importance to the preacher of an intimate knowledge of the Sacred Scriptures. In *Providentissimus Deus*, one of the greatest of his never-to-be-forgotten Encyclicals, Leo XIII wrote :—

> If they are in search of precepts relating to morals and to the conduct of life, apostolic men will find in the Bible vast and precious resources, teachings breathing holiness, exhortations full of sweetness and of vigour, examples of every sort of virtue . . . It is this peculiar power of Scripture, arising out of the inspiration of the Holy Ghost, that gives authority to the preacher, inspires him with apostolic freedom of speech, furnishes him with vigorous and convincing eloquence. . . . Moreover, there is in Scripture itself an eloquence admirably rich and worthy of the loftiest subjects. . . . Sacred orators have time and again owed their glory to the diligent study and medita tion of the Bible.

Within a few months of his elevation to the Pontifical throne, Benedict XV addressed the clergy of Rome on this subject. 'The sacred orator,' he said, 'ought to aim principally at the spiritual profit of his hearers, but the standard of Christian living is to be deduced from that "Word of God written and revealed," which forms the "deposit of faith." Therefore, let preachers have recourse to that most pure fountain in order to draw from it the water of salvation; for the Christian people thirst for truth.'

Two years later he issued his Encyclical *Humani Generis* on the preaching of the Word of God. It is implied throughout this document that Scripture is the basis of preaching, and towards the end this is said expressly. But it is in his last great Encyclical, 'On St. Jerome and Holy Scripture,' published on the occasion of the fifteenth centenary of the death of that Doctor, that Pope Benedict fully opened his mind. That document is still fresh in our minds. Yet I may recall attention to the following passages:—

> Alas, many of God's ministers, through never looking at their Bible, perish themselves and allow many others to perish also. 'The children have asked for bread, and there was none to break it to them.' . . . It is from the Bible we gather confirmations and illustrations of any particular doctrine we wish to inculcate. . . . If men of our generation would but imitate St. Jerome in this, we should see realized what our predecessor, Leo XIII, in his Encyclical, *Providentissimus Deus*, said was so eminently desirable: 'The Bible influencing our theological teaching and indeed becoming its very soul.'

Again:—

> How insistently Jerome urges on priests assiduous reading of the Bible, if they would worthily teach and preach. Their words will have neither value nor weight nor any power to touch men's souls save in proportion as they are informed by Holy Scripture.

And he quoted St. Jerome to this effect.

Such pronouncements are received by every Catholic priest with respect and full assent. But it is doubtful if their implications have been fully and generally

realized. For the whole trend of the teachings of the Holy See in this matter goes to make it clear that what is required of the Catholic preacher is, not that he shall adorn his sermons with Scriptural quotations few or many, but that he shall have grasped and assimilated the teaching of Holy Writ, that he shall have made its thoughts his own, so that his preaching may ring with the authentic note of God's message to mankind. But, clearly, for such appropriation of the spirit and substance of the Scripture earnest and prolonged study is a necessity. Is this yet fully and everywhere realized by those whose responsible task it is to determine the studies of future priests ? [1]

Certainly it was fully realized by those whom the Church recognizes as her greatest preachers. Let it suffice to instance preachers so widely different as St. John Chrysostom and St. Augustine, St. Bernard and St. Anthony of Padua, Bossuet and Newman. To anybody familiar with their works their deep knowledge of Scripture is evident. For two entire years, we are told, Chrysostom devoted himself to learning the New Testament by heart. His sermons, as are those of St. Augustine, are simply expositions of Scripture. The latter's treatise *De Doctrina Christiana* is largely a plea for the study and use of Scripture.

' You will express yourself,' he says, ' with greater or less wisdom according as you have made greater or less progress in the study of the Scriptures. I do not mean in reading them much and committing them to memory, but in the thorough understanding and diligent investigation of the sense.' [2]

Pope Gregory IX called St. Anthony of Padua *arca utriusque testamenti*, and the Saint left behind him a collection of classified Scripture-texts which in our own day was thought worthy of translation and publication by the well-known Anglican divine, Dr. J. M. Neale.[3]

[1] See the excellent chapter entitled " The Bible," in Dr. J. B. Hogan's *Clerical Studies* (Boston, 1898).

[2] *De Doctr. Christ.*, lib. iv. c. 5 ; cf. c. 6 n. 8 and *passim*.

[3] *The Moral Concordances of St. Anthony of Padua.* Translated and adapted to modern use by John Mason Neale, D.D., 1866. New ed., 1898.

Bossuet's love for Scripture all through life was most remarkable. Some of his earlier sermons are quite overloaded with quotations. There was not a day, we are told by one of his intimate acquaintances, that he did not read his Bible and fill its margin with notes; he never went anywhere without the New Testament; and it became an established custom to have waiting for him wherever he went a Bible and a Concordance. In his instructions to Cardinal de Bouillon he wrote: 'The first thing in preaching and the basis of everything else is to know one's Old and New Testament thoroughly well.'

After all, the message we have to deliver to our hearers is in substance God's message, and God's message in its original form is to be found mainly in those writings which we speak of as the *Word of God*. If we are to deliver the message aright we must first have grasped it ourselves. True, the substance of the message has been embodied in catechisms and theologies, treatises and sermons—and that most necessarily and wisely. But if the original source be at hand, as it is, why should we neglect to draw from it directly? Our great and central aim is to give Christ our Lord to the people. Let us study His teachings and His deeds in those writings wherein they were first mirrored under the inspiration of God. Since we cannot know Him in the flesh we must at least draw as close to Him as may be, seek His authentic portrait from those to whom God committed the task of portraying it, learn, under the guidance of the Church, His mind and heart from those who first interpreted it to the world.

But my present aim is not to plead for more ample recognition of the rôle of Scripture in preaching. It is to suggest some practical help towards an ample use of Scripture in the preparation of sermons. One form of help that, as has already been sufficiently insisted, we cannot afford to neglect is the help of books. Hence, this list of books concerned with Scripture from the special point of view of the preacher. But, lest the scope of this list be misunderstood, I wish to make it clear that this is *not* a list of books for the study of the

Bible. I take it as understood that a study of the Bible extending over a number of years is an integral part of the training of a priest. No books of the kind to be suggested can make up for the lack of such study. It is not, I think, too much to say that no really helpful use can be made of such difficult writings as the Epistles to the Romans and the Hebrews and many parts of the Gospel of St. John without careful and prolonged study of them in their ensemble, and with their true background and setting. And of the Old Testament this is, perhaps, still truer.

With this understanding I proceed to give the list :

1. A good edition of the Vulgate, the Church's official text. I know of no better edition than the excellent *Biblia Sacra*, published at Paris by Letouzey and Ané, edited by the Abbé L.-Cl. Fillion. It is very well printed, in paragraphs, with logical divisions and marginal analyses. There are no notes. The *Biblia Sacra* edited by Dr. Hetzenauer, and published by Herder, is also admirable. It is arranged according to logical divisions and has exegetical notes.

For the New Testament it will be very helpful to have a copy of the Vulgate version with the Greek original printed opposite. This is done in the valuable edition of Eberhard Nestlé, printed at Stuttgart. This edition contains a full *apparatus criticus*, and a great many references. It is quite inexpensive. Excellent also, and in this case brought out under Catholic auspices, is Herder's *N. T. Graece et Latine*, edited by F. Brandscheid. It is in two volumes. Still more recent is Vogel's elaborate critical edition.

2. The next requisite is, of course, an edition of the so-called Doway or Douai Bible, our only *complete* Catholic translation in English. Here we have not nearly so wide a choice as have the Protestants, but good editions are published, among others, by B. Herder, St. Louis and London (Standard Edition, India Paper Edition, and a very convenient 'Thumb-Index' Edition) ; by Burns, Oates and Washbourne, of London ; by C. Wildermann, of New York ; by John Murphy Company, of Baltimore (three editions, includ-

ing the smallest Catholic Bible published); by James Duffy, of Dublin (the print in the smaller editions of this last is poor, that in the demy 8vo and larger editions is clear, but not elegant. It is very inexpensive.) These, as far as I have been able to ascertain, are the only editions now available. It is to be hoped that we may soon have new issues of the thin paper edition of Messrs. M. H. Gill, of Dublin.

3. But it would, I think, be a mistake for the preacher to content himself with the Douai version, good though it be on the whole, when there is better to be had. A version in modern English and abreast of modern scholarship is a great boon, especially to those who have not the requisite leisure or the requisite ability to have constant recourse to the original. There is no modern English Catholic version of the entire Old Testament; and use for occasional consultation, not for quotation, might therefore be made of the Anglican Revised Version.[1]

But of the New Testament there is a version, not yet completed, but, so far as it goes, of the greatest value. I mean the Westminster Version, the third and fourth volumes of which have been published by Messrs. Longmans, Green & Company. While waiting for the completion of this work there is, I think, no reason why preachers should not avail themselves with discretion of such modern translations as *The New Testament in Modern Speech*, by R. F. Weymouth (London: Clarke) or *The Twentieth Century New Testament* (New York: Fleming H. Revell Company) or Dr. Moffatt's *New Translation of the New Testament* (London: Hodder and Stoughton).[2] Read in a translation of this kind St. Paul's Epistles are a veritable revelation.

4. The next requisite is a Concordance. Of the many Concordances to the Vulgate I shall mention but three:

[1] The R.V. of the Psalms in particular is greatly superior to the Douai. But for the Psalms we have at least three excellent Catholic versions, that of Father McSwiney, that of Dr. Boylan, and that of Dr. Bird.

[2] Dr. Moffatt's *New Translation of the Old Testament* I fear I am quite unable to recommend.

first, that of de Raze, etc., published by Gabalda, of Paris, and now in its seventeenth edition; then that of Peultier, etc., which constituted one of the volumes of Lethielleux's Bible. Thirdly, there is an excellent Concordance by Coornaert, published by Beyaert of Bruges in Belgium.

On quite a different plan is *A Textual Concordance to the Holy Scriptures*, by the Rev. Thomas D. Williams (New York: Benziger Bros., 1908). It is really a digest in which texts are collected under subject headings, these subjects being arranged in alphabetical order. It falls into two parts, Moral (pages 1-633), Doctrinal (pages 634-830), with Appendix of the Prophecies, Miracles, and Parables of Christ, and an Index of the whole. A most valuable work, but very expensive and, I fear, now out of print.

Many are the uses of a Concordance. It is serviceable, not only for tracking down a text of which we remember only fragments, but for getting at the true meaning of a Scriptural expression by comparison of the various places in which it occurs. In this way seeds of thought for sermon purposes may be gathered.

5. Very similar to the type of Concordance just mentioned is that most useful work, a boon to preachers, *The Divine Armory of Holy Scripture*, by Father Kenelm Vaughan (St. Louis: B. Herder Book Co.). It is a sort of methodical outline of the entire range of religious thought—dogma, moral theology, asceticism, liturgy—the whole filled in with texts from the Scriptures. True, these texts are lumped together somewhat indiscriminately, but this book is not meant to stand alone. Like other helps of the kind it presupposes training. I would call attention to the excellent little doctrinal summaries with which each section is prefaced.

An invaluable book of a somewhat similar kind is Merz' *Thesaurus Biblicus*, which forms one of the volumes of Lethielleux's Bible (new ed. 1897). The sub-title describes its character and scope: *dicta, sententiae, et exempla ex SS. Bibl. Collecta et per locos communes distributa ad usum concionandi et disputandi.* I have come across an English translation of this work, made

from an old edition and published in America (Waterloo: The Observer Book Co., 1880). It was edited by Father Lambert.

A non-Catholic compilation of this kind, but on a vaster scale, is Nave's *Topical Bible* (Lincoln, Nebraska). It is a classification (arranged in alphabetical order) of everything found in Scripture, more than 20,000 topics being dealt with. The work runs to over 1,600 quarto pages.

Somewhat similar is *Biblical Lights and Side Lights*, by Chas. E. Little (1883), which contains 10,000 illustrations with 30,000 cross references "consisting of facts, incidents, and remarkable declarations taken from the Bible."

Non-Catholics have another form of Scripture aid to preaching, which Catholics do not yet possess, at all events in English—a dictionary of texts around which sermon matter has been accumulated. Perhaps the best example is *The Expositor's Dictionary of Texts*, containing outlines, expositions, and illustrations of Bible texts, with references to the best homiletic literature. Edited by Sir Robertson Nicoll (London: Hodder and Stoughton).

Arranged on a different plan is the *Sermon Bible*, twelve volumes (London: Hodder and Stoughton, 1895, new enlarged edition, 1908). All the important texts from Genesis to Apocalypse are given, each being followed by the synopsis of some noteworthy sermon, and a number of precise references to other homiletical literature.

6. I shall mention next a little book which, if the preacher be familiar with French, may prove even more useful than any hitherto mentioned. It is entitled *Les Evangéliques du Prédicateur*, by Père Prosper Baudot, and is published by Desclée of Paris and Lille. The author has given his book the sub-title of *Manuel homilétique d'Evangile*. Its method is this: the Gospel is divided into 324 sections, each complete in itself, parallel narratives being fused into one. Each section is followed by a set of suggestive questions which force one to reflect on the passage in all its bearings

and enable one to draw from it every particle of its meaning that one is capable of grasping. It is a heuristic method, aiming not at supplying matter ready-made, but at compelling one to enter for oneself into the full meaning of the sacred text. Figures in the course of the text refer the readers to nearly five hundred plans and sketches which form a supplement to the book.

A somewhat similar work, it would seem, is, *Pour mes homélies des dimanches et des fêtes, textes évangeliques, indications exégétiques, inspirations oratoires* (Paris, 1912, 1913) by the Abbé Gondal.

A work of this kind in English is *Auxilium Praedicatorum*, a short gloss upon the Gospels with hints as to their use in sermons. 3 vols., Dublin, 1884.

7. But if our expositions of episodes in the earthly career of Our Lord are to have that colour and life which will make them vivid and interesting, we must make use of still another class of book, viz., 'Lives' of Christ. In the course of our training for the priesthood we shall, of course, have made acquaintance with the best of these. And there is no reason why, besides such Catholic writers as Fouard, Le Camus, Papini, Fillion, Didon, and the rest, we should not use certain excellent non-Catholic works, such as Edersheim, David Smith, Geikie,[1] etc., in studying the atmosphere and background of Gospel scenes. Père Hippolyte Leroy's *Jésus-Christ, sa vie, son temps*,[2] affords us a model of how such scenes may be depicted by the preacher.

An American priest, the Rev. Richard Cookson, has come to the preacher's assistance with his *The Life of Our Lord in Sermons*.[3] These are not merely the usual sermons based on Gospel incidents. Special effort is made to sketch in the Palestinian background. More-

[1] Especially his very helpful work, *The Gospels: A Companion to the Life of Our Lord* (London: Nisbet, 1894).

[2] In some sixteen volumes, any one of which, however, may be bought separately, at four or five francs each, at Beauchesne's, Paris.

[3] New York: Wagner, 12s. 6d., 1925; London: Herder. Preface by Mgr. John S. Vaughan.

over, Our Lord's entire life is presented in regular sequence.

There is an older book, by the Abbé Doublet, in which the life of Christ is studied specially with a view to preaching—*La Vie de Jésus-Christ étudiée en vue de la prédication*, but it is based rather on St. Thomas Aquinas than directly on the Gospels.

8. Less important, from our particular point of view, but still very useful, will be a good life of St Paul. Here the Abbé Fouard was until recently our chief Catholic resource, but now we have an excellent little life of St. Paul by Father Philip Coghlan, C.P., and a study of St. Paul by Father C. C. Martindale, S.J. Once more the Abbé Doublet comes to the preacher's aid with his excellent *Saint Paul étudié en vue de la prédication*, a veritable digest of all the Apostle's ideas and teachings. It was first published in three volumes by Berche et Tralin of Paris in the seventies of the last century, but there have been new editions since, and I understand that it is still available.[1]

The same diligent writer has provided a similar book on the Psalms—*Les Psaumes étudiés en vue de la prédication.*

9. I need say little here of general commentaries on Scripture. Some such commentary is indispensable for the preacher, but it will be strange, indeed, if in the course of his training he has not made the acquaintance of the principal Catholic commentaries. Unfortunately most of the existing Catholic commentaries are either very incomplete or quite beyond the means of the average priest. Far the best, to my mind, from the preacher's point of view, is the great *Cursus Scripturae Sacrae*, edited by Fathers Cornely, Hummelauer, and Knabenbauer. But how many can purchase its forty big volumes? Father Callan, O.P., is labouring to give us, in moderate compass, commentaries on the New Testament.[2] These are admirably suited to the

[1] At Berche, Tralin et Baston.

[2] New York, Joseph F. Wagner, Inc. Three volumes, "The Four Gospels," "The Acts of the Apostles," and Vol. I of "The Epistles of St. Paul," have appeared.

preacher's needs. Of the older commentators, à Lapide, with his ample developments and patristic quotations, is the most helpful to the preacher.

But here the busy priest may interpose: 'But why this talk of general commentaries on Scripture? What we want is help for the Gospels for Sundays and Festivals, that and very little else.'

Now even for the exposition of the Sunday Gospels, I think one needs much more than an explanation of these Gospels themselves. And it is to be hoped that the faithful are occasionally introduced to parts of the Scripture other than those they find in their prayer-books. Yet it may not be amiss to mention at least one excellent book in which the Sunday Gospels are explained—*Gospels of the Sundays and Festivals*, by the Rev. Cornelius J. Ryan, D.D. (Dublin: Browne and Nolan), seventh edition, revised and enlarged, 1922. There exist innumerable books of sermons on the Sunday Gospels. This is not a book of sermons. For each Gospel it gives: (1) Greek text and Vulgate; (2) English translations; (3) explanatory notes on every verse; (4) moral reflections. When there are parallel passages in the other Gospels these are also given and are then combined into a single narrative. At the end there is a valuable index of subjects.[1]

A French book on somewhat similar lines is *Explication populaire et pratique du sens littéral des Evangiles des dimanches*, by the Abbé Chaumet (Langres: Aux bureaux de l'Ami du Clergé), fourth edition, 1914.

10. Even the preacher who confines himself to the Sunday Gospels cannot well do without a book on our Lord's parables. Besides Father Fonck's bulky and expensive, but very thorough work,[2] there is Father Basil Maturin's *Practical Studies on the Parables*, and Father Coleridge's *Chapters on the Parables*. I would recommend as still better from the preacher's point of view, the little work of C. Lacouture, *Paraboles évangéliques expliquées et meditées* (Paris, Retaux) in two

[1] Books of Sermons on the Sunday Epistles and Gospels will be dealt with later.

[2] English translation (New York: Fr. Pustet Co., 1915).

little volumes, very inexpensive. Non-Catholic works on the parables abound—Trench, Bruce, Swete, Taylor, Goebel, Lang, Lithgow, Dods, Habershon, etc.

11. Finally, as a salutary warning of how easily preachers may with the best intentions misuse Scripture instead of making good use of it, it will be well to keep on that shelf a copy of Père Bainvel's *Les Contresens Bibliques des Prédicateurs*.[1] See the chapter on 'The Accommodated Sense' in Dr. Henry's *Hints to Preachers* (1924).

Other works bearing on the use of Scripture in preaching might be mentioned, but my aim has been rather to restrict than to extend this list, so as to make it practical for the average preacher.

[1] Readers of *The Homiletic and Pastoral Review* will recall the article entitled "The Misuse of Scripture by Preachers," by the Rev. J. A. Murphy, D.D., which appeared in the issue of November 1922. It was an excellent summary of the errors and dangers which should be avoided in using the Scriptures, and to which Father Bainvel calls attention in his book.

III. MODELS

It may be useful to propound, without however claiming to answer it decisively, the question : What, in the main, are the best models to set before those who are learning to preach ? I take it that among ' those who are learning to preach ' ought to be included not only students, but all who are engaged in the ministry of preaching. There are those who think that, for the average student or priest who will never be what is called a great preacher, it is best to copy models well within his reach, meaning by that, that he should take the plain sermons of some average preacher and model his own sermons after them. Such is the view expressed in a very useful compilation long employed as a text-book in certain Irish seminaries. I allude to *Programmes of Sermons and Instructions,* published anonymously. In the Preface to that work the student is quite definitely warned off the great preachers. ' We purposely omit,' says the author, ' the highest standards of sacred eloquence. For, much though we admire the great heralds of salvation, it would be a great indiscretion to hold them up as examples for ordinary minds to attempt to imitate.'

The present writer finds himself unable to accept this view. It seems to him to be based on certain misconceptions, among others that there is presumption in aiming so high. But to imitate is not to equal. There is, therefore, no presumption in setting before one as an aim something much higher than oneself. That, in fact, is the only way in which to expand and intensify one's powers. Moreover, apart from specialities, and in matters that interest ordinary men, geniuses, precisely because they are geniuses, remain within the reach of all. The great preachers, by the very nature of their

office, did not address themselves to a little circle of initiates and chosen disciples, but to great popular audiences, or, at all events, to hearers who, whatever their rank and station, were quite ordinary human beings in matters of religion. They spoke to the Christian flock as such. And I can see no reason why the qualities which enabled them to do spiritual good to those who heard them should not be imitable by all who have a like task to accomplish.

Moreover, we may distinguish, in theory at least, two sorts of models—the models to be copied, and the models that are an inspiration. As regards the former, there ought not, in any case, to be slavish imitation. Their work is either a product of their personality, or it is not. If it is not, then it is little better than a compilation of materials, and one does not imitate a compilation. If it is, then they are they, and we are we: personality is incommunicable. Therefore, apart from certain mechanical processes and oratorical devices which can profitably be copied, the first sort of model is practically reducible to the second. The *main* function of a model is to be an inspiration. Now, we are inspired, roused to that enthusiasm which is so precious in any art, by models that lift us out of ourselves, just because they are above us. The principle is much the same as that well-nigh universally recognized in the study of composition and style. When teaching (let us say) English-speaking students to speak and write their language well, we set before them, not some neat little commonplace essay such as, in a few years, they will be able to write themselves, but the masters of English prose: Addison, Burke, Lamb, Macaulay, Ruskin, Stevenson, and the rest. So with preaching. We need to fill our minds with the conception of what sacred eloquence can be at its best and highest.

Consequently, among the models which ought to find a place in the Preacher's Library, there may be set down, without hesitation, the works of the greatest preachers. The writer does not, of course, pretend to have himself made a special study of all these models.

No ordinary priest engaged in the ministry could well do so. Nor would it necessarily be profitable. Each man has his own attractions and predilections, and does well to follow them. For that very reason it is well that the choice of models should be a wide one.

The Scriptures contain what we may perhaps venture to call three great schools of preaching: the Prophets, the Apostles, and Christ our Lord Himself, the Supreme Preacher and the Supreme Model of all preachers. What may be learned, even by the average preacher, in these three schools, has been admirably shown by Père Longhaye in his work *La Prédication*. It is true that of the sermons of our divine Lord and of St. Paul we have no complete record; of no one of them, in fact, has there reached us anything more than a brief outline. Yet, from what we have, what precious lessons may be learned, lessons that the preacher can ignore only to his own great loss!

It may not be out of place to set down here some of the principal characteristics of our divine Lord's preaching. Briefly they are:—

1. *Authority*.—He taught 'as one having authority (ἐξουσία) and not as the scribes.'—(Mark i. 22.)

2. *Simplicity and Clearness*.—He brought the most sublime truths within the reach of simple minds.

3. *Colour*.—He made His thought as it were tangible and palpable by means of imagery—metaphor, simile, parable, allegory. And this imagery was drawn from the immediate surroundings of his audience.

4. *Tenderness* coming from strength, not from weakness or sentiment, and combined with unalterable love of righteousness and spotless holiness.

A carefully worked-out and suggestive study of our Lord as preacher will be found in the first volume of the Abbé Louis Picard's *La Transcendence de Jésus-Christ* (Paris: Plon, 1905), pages 383 to 421.

The next great school of preaching is that of the Fathers of the Church. By no means all the writers included under the head of Patrology have left us records of their preaching, and of those who have, by no means all could profitably be studied as models by

ST. ALBERT'S COLLEGE LIBRARY

the preacher of to-day. Only the very greatest are of perennial interest to all.[1]

CHRYSOSTOM

Let us begin with the great St. John Chrysostom. His days are remote from ours, yet his preaching has precious qualities which we may well set before us for imitation even to-day. His outstanding gift was an opulent imagination, and his discourses are full of imagery that is at once rich, lofty, and graceful, if at times oriental in its luxuriance.[2] He possessed in an almost equal degree that characteristic of all great natural eloquence: *passion*, and there are passages in his sermon whose fierce vehemence could not well be imitated in these tamer days. Another admirable quality is his versatile suppleness of mind. Images, arguments, and appeals succeed each other with unflagging rapidity. Chrysostom, like Augustine, might have remained a rhetorician, but chose instead to be a Christian preacher. He sacrificed rhetoric (but not true eloquence) to the need of bringing the lofty teaching of Christianity within the reach of his humblest auditor. A French writer, Paul Albert, has written, about his preaching, a book with the title *Saint Jean Chrysostôme considéré comme Orateur Populaire*, and popular orator he was, in the best sense of the word. He never forgot his rôle of catechist, that is to say, teacher of elementary dogma and morals to the people. He is popular, too, in his manner. His sermons at times are a sort of lively conversation with his audience, full of question and answer, popular objections and refutations. He is in closest touch with his hearers, takes them into his confidence, speaks to them heart to heart. He was helped in this by his thorough knowledge of human nature. His sermons are full of minute and accurate

[1] In what follows I am much indebted to Père Longhaye's work, *La Prédication*.

[2] "Those (says Father O'Dowd) whose preaching suffers through over-compression, or tameness, or poverty of illustration, will find in St John Chrysostom a good remedy for their failings." (*Preaching*, p. 38.)

descriptions of the ways of men. He shrinks from no details, even such as to our ears would sound vulgar and trivial. He scourged vice in the plainest and most uncompromising language. Who will say that such a preacher is not a fit model for our days? True, the method, which is that of the homily, or exposition of Scripture verse by verse, is no longer in vogue, but that does not touch the substance of his preaching. Indeed, as an expounder of Scripture, Chrysostom is a model of special value. He is, in the first place, ever popular and practical. Then, unlike certain others of the Fathers, his preference is for the literal sense. Lastly, he is masterly in his manner of dealing with Scriptural narratives as illustrations of moral and doctrinal truths.

We may mention here a useful work, *Les Richesses Oratoires de Saint Jean Chrysostôme*, two vols., by Mgr. Doublet; to whom the preacher owes a great debt of gratitude for many other valuable books.

AUGUSTINE

From the greatest preacher of the Greek Church we pass to the greatest of the Latin Fathers, whom Bossuet calls 'the greatest of all minds, the mind that reaches the highest degree of intelligence of which man is capable.' It is an astonishing fact that for forty years this man of giant intellect, endowed with all the learning of his time, preached constantly to audiences made up, in the main, of seamen and fisherfolk. St. Augustine has less of the gift of imagination than Chrysostom. He has feeling; but it is the feeling of a strong soul that keeps the mastery. In him intellect predominates over all. His sermons are full of ideas, ideas shot forth in a rapid, alert, incisive style, which sends them home like arrows, but his intellect is wholly at the service of his apostolate. Here and there we find in his sermons a tendency to speculation. At times, according to the spirit of the age, he gives free rein to figurative, symbolical, and allegorical interpretations of Scripture, which to us seem fanciful and far-fetched. But in the main he is, like Chrysostom, constantly mindful of his rôle as instructor of the people. He, too, is popular in the

best sense. In one of his sermons he says: *Ipsa lingua popularis plerumque est doctrina salutaris.* And he acts upon the dictum. He seizes upon popular expressions to point his teaching, uses familiar comparisons to bring the truths he teaches within the reach of his hearers. 'The sermons of St. Augustine,' wrote Dr. Pusey in the first volume of *The Library of the Fathers,* 'furnish a beautiful picture of perhaps the deepest and most powerful mind of the Western Church adapting itself to the little ones of Christ.' But, according to Père Longhaye, the most characteristic and, at the same time, the most imitable feature of his eloquence is communication, 'the constant and victorious efforts of the soul to go out of itself and pass wholly into that of the listeners.' He has a wonderful genius for the popular expression of dogma. Witness that admirable sermon on the Trinity (Sermon 52).

St. Augustine has bequeathed to us a literary legacy astounding in its richness and variety. Of his sermons alone there remain to us nearly a thousand. It would be useless to mention editions of St. Augustine's works. They are in every Patrology.

For further study of his preaching we may mention *St. Augustine, the Preacher,* by J. M. Ashley, and *St. Augustine the Orator:* A Study of the Rhetorical Qualities of St. Augustine's *Sermones ad Populum* by Sister M. I. Barry (Washington: Catholic University of America).

OTHER FATHERS AND DOCTORS OF THE CHURCH

Father O'Dowd, in his book on preaching, recommends as models to the modern preacher the sermons of St. Leo and those of St. Gregory, the Great. It may be well to quote the terms in which he makes the suggestion:—

> St. Leo's sermons (he says) are, in the form in which we have them, short; they are mostly festal sermons preached on the greater solemnities of Our Lord and the saints They are brilliant in style and abound in pregnant sayings and antitheses. His speech is energetic, nervous, and majestic. . . . The doctrines of the Incarnation and of the Church were especially dear to him. . . . His

moral discourses also, are replete with suggestive thoughts, especially suitable for Lenten preaching. . . . The teaching of St. Gregory is less vivid; it was tempered to a mediocre age and to a more commonplace, though very practical, scope.

If the library does not contain any large collection of the Fathers, there is among Hurter's *Opuscula*, a volume of selected sermons of St. Leo. In English we have *Eighteen Sermons of St. Leo, the Great.* Translated with notes by Wm. Bright. (London: Masters 1862.)

The sermons of St. Bernard have qualities which make them worthy of our study. The great Mabillon said of them that they are distinguished for the same energy of style, the same variety of sentiment, the same sublimity of thought as characterized the rest of his writings. It is to be borne in mind that they were preached, not to the general public, but to the monks of his Order.

Several English translations have appeared in recent times. *Cantica Canticorum:* eighty-six Sermons on the Song of Solomon. Trans. by S. J. Eales. (London, 1895.)

Of these sermons, which he calls, 'this immortal code of divine love,' Montalembert wrote: 'Human tenderness, no matter how eloquent, never inspired accents more passionate or more profound.' They are full of devout fancy and of allegory.

Sermons of St. Bernard on Advent and Christmas. Edited by Right Rev. Cuthbert Hedley, O.S.B. (London, 1909.)

St. Bernard's Sermons for the Seasons and Principal Festivals of the Year. Translated by a Priest of Mount Melleray; 3 vols. (Dublin: Browne and Nolan, 1921-5). Contains 7 sermons for Advent, 4 on the Glories of the Virgin Mother, 17 on Psalm xc., 6 for Christmas Eve, and so on.

St. Bernard's Sermons on the Canticle of Canticles. Translated by a Priest of Mount Melleray; 2 vols. (Dublin: Browne and Nolan, 1920).

This is perhaps the place to recall that, in the fourth

volume of that wonderful piece of work, the *Tables Générales* of Migne's Patrology, there is a special Index (No. 185) entitled *Index de Praedicatione*, already referred to above. This is followed by an Index of all the *Sermons on Scripture* contained in the collection, and by others of the Sermons *de Tempore, de Sanctis* and *de Diversis*, with further lists of homilies. Then there is an *Index Concionatorius* for the Epistles and for the Gospels.

See also *Popular Preachers of the Ancient Church*, by Rev. W. Wilson, 1852. Deals with Cyprian, Ambrose, Augustine, Basil, Gregory Nazianzen, Chrysostom.

BOSSUET

There is a prevalent impression that Bossuet is too lofty and too original to be a good model. Père Longhaye, a close student of his work and a very competent judge, says, on the other hand, 'In spite, or rather because, of his greatness, Bossuet has for the humblest talent, the most modest ministry, lessons of high value and availability, and of easy usage.' It is certainly not correct to say that he is more speculative than practical. One has but to read a list of the subjects of his sermons to be convinced that he deals habitually with the most ordinary matters of every-day morality and religion. He is never misty and vague, always clear and definite. In fact Père Longhaye considers him *un modèle de haute et saine popularité*, in the sense that he is a master of the art of rendering the truth luminous and easily accessible to ordinary minds, of adapting its exposition to the needs of the human soul, and of proportioning it to the particular dispositions of a given audience. Apart from some old-fashioned expressions, a few allusions no longer to the point, and some rather too metaphysical developments, Bossuet remains a splendid model. The substance of his work is unimpaired by time, his power of working out an idea, setting it forth in all its aspects, colouring it with sober, but vivid poetry, warming it with intense feeling, enthusiasm, indignation, pity, zeal, translating it into familiar imagery, till his audience grasp it with all their faculties together. He is eminently worthy of imitation in his use of

Scripture, *L'Ecriture étudiée à fond est la première force de Bossuet,* says Père Longhaye, and he goes on: 'It is from the Bible that he draws that wealth of noble ideas which constitutes, as it were, the first foundation of his genius. It is in the Bible that he finds both the development of his oratorical, poetical, lyrical gifts, and the better part of his incomparable style.' He has a way of seizing upon a text with a sort of eager impetuosity, making it his own, and so identifying himself with the sacred writer that he can continue and amplify the latter's thought.

But there is one warning that is of the greatest importance to the student of Bossuet. It is that in the work of the great preacher two periods are to be carefully distinguished: the period of his immaturity, lasting up to 1662, and the period of full maturity after that date. The work of the former period contains along with great qualities, many faults. Only the second Bossuet ought to be taken as a model of preachers. Hence, the great importance of a critical edition in which the sermons are placed in chronological order.

Such an edition has been given by the Abbé Lebarq. It first appeared about 1890-1895, superseding previous editions, such as Lachat and Guérin. It has just been republished by Desclée with further revision and improvement. The same author's *Histoire Critique de la Prédication de Bossuet* (Desclée, 1891) takes us behind the scenes, and shows us the making of the great orator. It leaves an impression of incredible industry and painstaking. Some other useful books may now be mentioned.

Le Bossuet des Prédicateurs. Les plans raisonnés de tous les discours de Bossuet avec la critique historique, littéraire et theologique de chaque sujet. Par M. l'Abbé Regourd; 1 vol. 4to, 610 pages. (Paris: Vic et Amat, 1910.) A most useful work, something similar to which might well be produced in the case of other great preachers.

Bossuet et l'Eloquence Sacrée au XVII^e siècle. Par Mgr. Freppel, forming a volume of his *Cours d'Eloquence Sacrée* delivered at the Sorbonne.

BOURDALOUE

The oratorical qualities of Bourdaloue differ much from those of the great Bishop of Meaux. He is deficient in imagination, and, though there is feeling, subdued and restrained but real feeling, it is reason that predominates. Bourdaloue had magnificent gifts of intellect—logic, power of analysis, order, practical common sense. He is a living proof of the sovereignty of reason. This sovereignty of reason he brought to bear on a wonderfully rich treasure of acquired knowledge—Scripture, the Fathers, Theology; nor does he disdain classical learning. More precious still is his deep knowledge of the human heart. His austere earnestness is kept from any tinge of fanaticism by his practical good sense. To both these qualities is due his preference for familiar moral subjects bearing directly upon life. But the feature of his sermons that is perhaps most valuable to the learner is the admirable method with which every subject is analysed, set in order, worked out in all its details, till the sermon becomes a miniature but complete treatise. Bourdaloue, far from concealing the anatomy of his discourse, is at pains to emphasize it. He strongly marks his divisions and subdivisions, and reasons in scholastic form. Yet, his sermons are not cold, lifeless disquisitions. Père Longhaye compares some of them to a great torrent gathering momentum as it rolls along till it overwhelms by sheer mass and weight. Witness the sermon on *Scandal*.

The preacher would do well to acquire an edition of Bourdaloue containing analyses of the sermons. A book that may be found useful in this connection is *Manuel Oratoire des Pasteurs et des Prédicateurs d'après Bourdaloue*, par M. le Chanoine Guers (Paris: Œuvre de Saint Paul, 1896)—an attempt to extract from Bourdaloue and to codify all that may be considered useful for present-day needs.

Until a few years ago, the edition of Bourdaloue's works, published not long after his death by Père Bretonneau, S.J., was accepted as representing the authentic Bourdaloue. But for the past twenty years the Abbé Eugène Griselle has been engaged on researches which

are now resulting in a critical edition of Bourdaloue, which is in course of publication. It is described as *Un Bourdaloue presque Inédit*, and claims to represent the authentic work of the great preacher. Here are particulars of some editions:—*Nouveaux Sermons inédits de Bourdaloue*, ed. par Eugène Griselle. pp. xxviii+432. (Paris: Beauchesne), *Œuvres Complètes de Bourdaloue*. Nouvelle ed. revue par Madame la Comtesse de Pringy (with analyses). 6 vols. (Paris: Beauchesne).

Bourdaloue has often been translated. We may mention a translation by Father A. Carroll, S.J., first published by Duffy, of Dublin, in 1843, but often republished since. There is a much more recent translation in two volumes, 1917 and 1919.

Father John C. Reville, S.J., has recently published a work entitled *Herald of Christ, Louis Bourdaloue, King of Preachers and Preacher of Kings*. (New York: The America Press, 1922.)

Sermons de Bourdaloue adaptés à notre époque. Instructions d'un quart d'heure pour les dimanches et fêtes de l'année. Par M. l'Abbé Verdun. (Paris: Beauchesne.)

Les Trois Génies de la Chaire: Bossuet, Bourdaloue, Massillon. Par l'Abbé Lyons. (Paris: Vic et Amat, current catalogue.) A wonderful work, 623 sermons in *tableaux synoptiques*, in a great folio volume of 694 pages.

Great French Preachers. By Charles Hyde Brooke; 3 vols. (London: Grant Richards, 1904.) Contains a few sermons by Protestant preachers, Vinet and de la Boissière, but the bulk of the work is from Bossuet and Bourdaloue.

Great French Sermons from Bossuet, Bourdaloue and Massillon. Ed. by Rev. D. O'Mahony. (London: Sands, 1917.) Translations, with Introduction by Dom Fernand Cabrol.

Panegyrics of the Saints. Ed. by the Rev. D. O'Mahony. (London: Kegan Paul, 1925.) This book contains translations of eleven of Bossuet's sermons and two of Bourdaloue's.

OTHER GREAT FRENCH PREACHERS

We have not yet mentioned Massillon. It is because, great as he is, we do not venture to put him forward as a model. Père Longhaye thus expresses the reason: 'Teaching that is not always sound, moral doctrine often too philosophical and natural, Scripture somewhat neglected or interpreted in a fanciful way, art too obvious and deliberate, a want of communicativeness and outpouring of soul.' Yet, there are, undoubtedly, some critics of judgment who would place him even above Bossuet and Bourdaloue, as did the eighteenth century.

Lacordaire belongs to the class of models that is rather an inspiration than an example to be copied. But inspiration he certainly is, and if we do not here rank him *as a model*, along with Bossuet and Bourdaloue, it is because his preaching belongs entirely to a class quite apart from that which the average priest is called upon to undertake, the Conferences of Notre Dame. His works, in the original, are easily available. Not so the partial translations into English which have appeared from time to time. *Life: Conferences delivered at Toulouse.* Trans. H. D. Langdon. (London: King, 1875; new edition, Kegan Paul.) *God: Conferences of Notre Dame.* (London: Chapman and Hall, 1875.) *Jesus Christ, God and Man: Conferences of Notre Dame.* (London: Chapman and Hall, 1869; since republished more than once.)

One of Lacordaire's successors in the pulpit of Notre Dame, Père Monsabré, O.P., has left us a magnificent collection of discourses which stand as a model in one particular respect, the exposition of Catholic dogma.[1] It is St. Thomas in rhetoric, a rhetoric occasionally wanting in good taste, but on the whole ample, flowing, and often truly eloquent.

[1] Père Monsabré occupied the pulpit of Notre Dame from 1873 to 1890. Another preacher of Notre Dame, Père Janvier, O.P., was engaged for nineteen years in expounding general morality and the great moral virtues according to the teaching of St. Thomas.

I will venture to name one other French preacher still nearer to our own times, Mgr. d'Hulst. I do not know whether the *rapprochement* is a commonplace, but, to the writer, this great preacher seems, in the qualities of his mind, highly cultured, refined, subtle, original, closely to resemble Newman. Besides six series of Notre Dame Conferences (1891-1896) in which he expounds Christian morality, and many philosophical, ascetical and biographical works, we have his *Melanges Oratoires*. This great collection, in sixteen volumes, includes almost every variety of sermon: panegyrics, Lenten sermons, sermons for Sundays and Festivals, addresses on education and on every variety of Catholic good works, retreat lectures, etc. It would be a most valuable acquisition for a preacher's library. A translation of his conferences on *The Christian Family* was made by B. Conway, C.S.P. (Wagner, New York.)

NEWMAN

In the sermons of Cardinal Newman we have, at once, the work of a great and original thinker, a highly cultured man of letters, and a deeply spiritual soul. Those little acquainted with his work as a preacher might be disposed to consider it too literary and intellectual for the ordinary faithful. Yet Father O'Dowd,[1] after laying down the sound principle that 'a good sermon must be a human sermon, and its thought must move in the same plane as that of its hearers,' instances Newman as a model of this good quality. Mr. Augustine Birrell says that, like Burke, he always had the ordinary man and woman in mind as he spoke and wrote. Two periods are to be distinguished in Newman's preaching, that of the *Parochial and Plain Sermons*, and the rest of his career. Of the former, Wilfred Ward writes[2]: 'Their sure touch on the minds and motives of men, their frank facing of the facts of life, impart to them a peculiar delicacy and persuasiveness.' They are, for the most part, quiet in style and slow of movement, but ever full of thought. His later discourses are

[1] *Preaching*, p. 47. [2] *Last Lectures*, p. 55.

richer in imaginative and rhetorical qualities. 'Many of his pages,' to quote Mr. Birrell again, 'positively glow with light and heat and colour.' The structure of his sermons differs wholly from that of the great French preachers of the seventeenth century, running, as they do, with an even flow throughout. One is not conscious of divisions or articulations, and the arguments are not 'in form.' The bulk of Newman's preaching is on moral subjects; there is little express treatment of dogma.

The following is a list of Newman's Homiletic works all published by Messrs. Longmans, Green & Co.:—

Parochial and Plain Sermons, 8 vols.; *Selection Adapted to the Seasons of the Ecclesiastical Year* (from the *Parochial and Plain Sermons*); *Sermons Bearing upon Subjects of the Day; Sermons Preached before the University of Oxford; Discourses to Mixed Congregations; Sermons Preached on Various Occasions.* There is also a volume, *Sermon Notes* (1849-1878), published posthumously. Finally, Father Joseph Rickaby has placed all students of Newman under an obligation of gratitude by his work: *Index to the works of John Henry Cardinal Newman.*

FURTHER MODELS

Among the many excellent preachers of our own times, it may seem invidious to single out one for special commendation as a model to preachers. Yet, I will venture to name Dr. Cuthbert Hedley, O.S.B. In his discourses there is a combination of vigorous and original thought, solid doctrine, and spiritual unction, not of the gushing sort, but quiet, deep, and sincere. Among his principal homiletical works are the following: *Our Divine Saviour; The Light of Life; The Christian Inheritance.*

There are, of course, excellent models for preachers in the homiletic literature of Germany, Spain, Portugal, Italy, and, no doubt, the Slav countries also. German literature is rich in excellent sermon works by eloquent preachers, among them Keppler, Ehrler, Eberhard,

von Ketteler, Schmitt, Pottgiesser, Hurter, and many others. We may well recall here also such great preachers as the Italian Segneri, the Spaniard Calatayud, and the Portuguese Vieira. As regards the last-named we may refer the reader to a little work by Father Cabral, S.J., *Vieira, Biographie, Caractère, Éloquence.* (Paris : Retaux, 1900.)

MEDIAEVAL PREACHERS

It may be well to conclude this chapter with a brief list of books on mediaeval preaching which would form a useful addition to a preacher's library. Not that the sermons of mediaeval preachers can be taken as models in all respects, for the preaching of to-day. The times were too widely different from our own for that. But they often possess qualities which our modern preaching as often lacks ; a sturdy spirit of faith, a plain-spoken directness, a breezy forcefulness, and a wealth of quaint and often humorous illustration.

To take this last point in the first place, there are in existence many collections of pulpit illustrations made in mediaeval times. A few only of these have been republished.[1] Among others there are the three following :

The Examples or Illustrative Stories from the Sermones Vulgares of Jacques de Vitry, edited with Introduction and Notes by T. I. Crane. Published by the Folk-Lore Society, 1890.

The Metaphors of Brother Bozon, translated from a Norman French MS. of the Fourteenth Century. (London : Constable, 1913.)

The Examples of San Bernardino of Siena. Chosen by Ada Harrison. (London : Gerald Howe, 1926.)

This book is a collection of the anecdotes, extremely racy and quaint, with which the great preacher (his entire life was devoted to incessant preaching) enlivened his sermons and pointed his moral lessons. There is a valuable introductory essay on Bernardino and his preaching.

[1] Mr. J. A. Herbert, of the British Museum, has published a Catalogue of these writings.

Then there is a general study of the subject, claiming to be the first in English :

Preaching in Mediaeval England. An Introduction to Sermon Manuscripts of the Period *c.* 1350-1450. By G. R. Owst. (Cambridge : University Press, 1926.)

Cardinal Gasquet had previously opened up the subject in articles in the Dublin Review (afterwards included in *The Old English Bible and Other Essays*) on " Religious Instruction in England in the Fourteenth and Fifteenth Centuries," and " A Forgotten English Preacher." In these he pleaded strongly for the study of mediaeval preaching.

Finally out of the vast mass of extant MS. sermon literature a few collections have been published :

Homilies of the Anglo-Saxon Church. Edited by Benjamin Thorpe for the Aelfric Society, 1844-46.

The Blickling Homilies of the Tenth Century. Edited by Richard Morris for the Early English Text Society, 1880.

Old English Homilies and Homiletic Treatises. By the same editor for the same society, 1868-72.

On the Continent much work has been done, by such scholars as Langlois, Leroy de la Marche, Hauréau, and Delisle, in investigating and elucidating the MS. sermon literature preserved in French libraries.

IV. PREACHERS' AIDS

In Chapter II we dealt in detail with the various preachers' helps connected with the Bible—dictionaries, concordances, harmonies, and so forth. The remaining forms of help for the preparation of sermons may be roughly classified under three heads, viz.: A.—*Illustrations;* B.—*Materials;* C.—*Outlines, notes and plans.*

It is clear that the division cannot be rigidly maintained, as the same work may contain both Illustrations and Materials or Outlines and Materials. But it is adopted for the sake of convenience.

(1)—Illustrations

By illustrations we understand, not the main ideas of the sermon, its teachings, arguments, truths, but whatever is used to bring home these ideas to the imagination, and to impress them on the memory of the audience. We may range under this heading similes, parables, metaphors, proverbs, anecdotes, examples, all in short that relates rather to the *forme* than to the *fond* of a discourse. The apt use of illustration in public speaking is a not unimportant department of the art of rhetoric. As such it is dealt with in works on Sacred Rhetoric. It has even been considered important enough to be dealt with in separate works. It will be useful to indicate two books on the subject which appeared in the same year (1909) under somewhat similar titles. *The Art of Illustration Illustrated,* by John Edwards (London: Robert Culley), in which the subject is dealt with historically—preachers of the early Church, mediaeval preachers, reformers, classic preachers of English Church, Puritans, modern preachers. Modern Catholic preachers are entirely omitted. *The*

Art of Sermon Illustration, by Harry Jeffs (London: Clarke), treats the subject systematically with numerous examples. There is also an older work, *The Power of Illustration*, an Element of Success in Preaching and Teaching, by John Dowling (New York: 1858); C. H. Spurgeon's *The Art of Illustration* (New York, 1894); and *Teaching by Illustration*, by J. W. W. Moeran. 1915.

(*a*) SIMILES, PARABLES, AND PROVERBS

'*Les similitudes*,' says St. Francis de Sales, '*ont une efficace incroyable à bien esclairer l'entendement et à esmouvoir la volonté. On les tire des actions humaines, des histoires naturelles des herbes, des animaux . . . et enfin de tout.*' On St. Francis de Sales himself as a master of illustrative art, see *Papers on Preaching*, by Mgr. H. T. Henry. (Philadelphia: Reilly.) P. 203.

The Biblical Illustrator, by Rev. Joseph S. Exell (London: Nisbet). The subtitle is "Anecdotes, Similes, Emblems, Illustrations, and Sermon Outlines on the Verses of the Bible." It runs to some 30 or 40 volumes. The volume on St. Matthew now before me runs to 688 closely printed pages, and there are three volumes on St. Luke.

The New Handbook of Illustration (London), a classified treasury of themes, analogies, parables, similitudes, types, emblems, symbols, apologues, allegories, etc., arranged for ready reference.

A Dictionary of Similes, by Frank J. Wilstack (London: Harrap, 1917); a substantial volume of 490 pp., in which the similes, the majority of which are taken from published literature, are given in alphabetical order according to some leading word. There is an index of Authors. The book contains fifteen thousand similes. A much older book, now hard to obtain, is *Things New and Old, or A Storehouse of Similes*, by John Spencer. The first edition appeared in 1658, but there have been several since that date. The book is really a collection of thoughts from the ecclesiastical writers of the day. *Pictures and Emblems*, by Alex. Maclaren, D.D., edited by James H. Martyn

(London: 1885); a thousand illustrations (for the most part imagery) selected from the sermons of this distinguished preacher.

Parable, or Divine Poesy, by R. A. Bertram (London: 1866); illustrations in theology and morals, selected from great divines (nearly all Protestant) and systematically arranged. The matter is arranged alphabetically (adversity, affliction, ambition, etc.) and there is an index of authors, subjects, and texts. The authors most drawn upon are Thomas Adams, Henry Ward Beecher, William Gurnall, John Downame, Jeremy Taylor, and Richard Sibles.

Fifteen Hundred Facts and Similes for Sermons and Addresses, by J. F. B. Tinling (London: Hodder and Stoughton, 1897, etc.). *The Salt Cellars*, by C. H. Spurgeon (1889); a collection of proverbs, together with homely notes thereon. *Eastern Proverbs and Emblems Illustrating Old Truths*, by Rev. J. Long (Boston: 1881); *The World of Parable and Proverb*, with illustrations from history, biography, etc., by Rev. J. Paxton Hood (1885). *Types and Metaphors*, by Jabez Burns; *Parables* by the same.

Many of the books entered below under the heading of miscellaneous illustrations are largely made up of similes, metaphors, proverbs, etc.

(*b*) STORIES, ANECDOTES, EXAMPLES

'*Les exemples*,' says St. Francis de Sales, '*ont une merveilleuse force*,' and children are not the only kind of audience that is entranced by a truth when it is embodied in a tale. We suggest that in the collections of stories put together in view of the catechism class will be found not a few of which the preacher may make use. The imitative instinct, to which the example appeals, is strongest in youth, but it is an essential trait of human nature and, in one form or another, remains with us to the last. The old adage, *Exempla facilius suadent quam verba*, remains always true, and we do not forget Tennyson's well-known lines:—

> 'Truth embodied in a tale
> Hath entered in at lowly doors.'

In Mgr. Henry's *Hints to Preachers* will be found an excellent chapter on 'Sermon Anecdotage.'

One of the best collections of Catholic anecdotes is contained in the well-known work: *The Catechist*, by Howe. Another familiar collection is *Le Catéchisme en exemples*, published anonymously under the auspices of the Brothers of the Christian Schools, and translated into English by Mrs. J. Sadlier, under the title of *Catholic Anecdotes* (New York: 1866). The later French editions have a useful *Table analytique et alphabétique*, which is lacking in the English edition. Yet another Catholic work is the *Catechism in Examples*, by D. Chisholm (5 vols.; London: Burns & Oates).

One of the largest collections of anecdotes hitherto made is the great *Dictionnaire d'exemples à l'usage des prédicateurs et des catéchistes* (Castermann, Tournai, 5 vols., about 800 pp. each). The work was originally published in German by Dom A. Scherer, O.S.B., and was translated into French by Abbé Debreyne from a revised edition by Dom J. B. Lambert, O.S.B. The stories are arranged under about 500 subject headings.

Les Sacrements en histoires; Les Commandements de Dieu en histoires; Le Symbole en histoires, by J. M. A., Miss. Apost. (3 large vols. Abbeville). *Trésor d'histoires pour catéchismes de première communion; Trésor d'histoires pour catéchisme de persévérance; Trésor d'histoires pour l'explication de la doctrine chrétienne*, by Chanoine Millot. *Paroles et traits historiques les plus remarquables*, pp. 736, by R. P. Berthier (Paris: Haton). Over a thousand historical anecdotes, intended for the use of preachers. *The New Cyclopædia of Illustrative Anecdote, Religious and Moral*, by Donald Macleod. *Moral and Religious Anecdote*, by N. J. Macleod (pp. 400; Glasgow: 1891). *Instructive Anecdotes*, illustrating each chapter of the Old and New Testaments, by John Whitecross. 529 *Anecdotes Illustrative of Old Testament Texts* (1886). *Gates of Imagery*, Anecdotal, by J. Marrat (1895). *Dictionary of Religious Anecdote, Incident, Illustrative Fact*, by W. Baxendale (4to, pp. 690; London: 1893). *The Missioner's Manual of Anecdote*, by A. G. Jackson. *Anecdotes*,

Incidents and Illustrations, by D. L. Moody. *The Preacher's Promptuary of Anecdote*, by W. F. Shaw. *The World of Moral and Religious Anecdote*, by Paxton Hood (London : Hodder and Stoughton, 1870). *Illustrations and Incidents*, for preachers and teachers and Christian workers, compiled by the editor of the *Tool Basket* (London : Allenson), a collection of anecdotes. *Five Hundred Stories and Illustrations*, adapted to the Christian Year for the use of catechists, preachers, and teachers. By W. Gwynne (1897). *The Missioner's Manual of Anecdotes*, by Arthur G. Jackson. *The Preacher's Scrapbook*, by F. A. G. Eichbaum (Milwaukee : 1892), a collection of 424 short stories and pithy sayings. *Illustrative Gatherings for Preachers*, a manual of anecdotes, etc., by G. S. Bowes (2 vols. n.d.). *The New Cyclopædia of Illustrative Anecdote* (London : Elliot Stock) is well arranged for ready reference, and has a detailed Index. *Tools for Teachers*, compiled by William Moodie (London : Elliot Stock), has passed through at least fifteen editions. It is a collection of more than 800 Anecdotes, Illustrations, Legends, etc., for Sunday Schools, Bible Classes and Boys' Brigades. *Historical Lights*, compiled by Chas. E. Little (New York : Funk and Wagnalls, 1908) ; 6,000 quotations from standard biographies and histories (London : Unwin, 1925).

Instruction religieuse en exemples, by F. X. Schouppe, S.J. (3 vols. Paris : Delhomme et Briguet, 1883, 1899), follows the order of the Catechism.

(*c*) VARIOUS

The principal and indeed the only Catholic work in English containing a variety of illustrations suitable for preaching is *Illustrations for Sermons and Instructions*, by Charles J. Callan, O.P. (New York : Wagner). It contains definitions, word-pictures, exemplifications, quotations, and stories, gathered from Scripture, the works of the Fathers and Saints and the writings of recent authors and preachers of note.

Trésor historique de la Prédication, by Abbé Sibillat (Paris) ; a *recueil spécial de nouveaux traits, d'histoires,*

de paroles remarquables, de comparaisons, et d'allégories choisis avec le plus grand soin. The New Encyclopædia of Illustration, by Dr. Elon Foster (New York: Funk and Wagnalls), contains some 16,500 illustrations, 4,000 of which are poetical, together with exhaustive indexes. *Homiletic and Illustrative Treasury of Religious Thought* (20,000 extracts with copious indexes). Edited by H. D. M. Spence, J. S. Exell, and Chas. Neil. 6 vols. (1889). *Illustrations for Sermons*: Helps to Effective Preaching. By C. E. Rice. 1903. *One Thousand New Illustrations,* by H. O. Mackay (London, R.T.S., 1888). *Can I Help You?* 500 illustrations, etc., for preachers and teachers (Bristol, 1913). *Points, Parables and Pictures,* by H. O. Mackay (London, R.T.S., 1899), a second series of 1,000 illustrations, together with an index of subjects. *Cyclopædia of Illustrations for Public Speakers,* by Robert Scott and William C. Stiles (4to, pp. 831; New York: Funk and Wagnalls, 1911), a very fine compilation. *The New Handbook of Illustration,* ed. by Dr. Morley Punshon (1889). *Five Hundred and Ninety-Five Pulpit Pungencies,* by Henry Ward Beecher (New York, 1866). *The Gem Cyclopedia of Illustrations,* by Rev. J. G. Vaughan (New York: 1889). *Seed Corn for the Sower; or Thoughts, Themes, and Illustrations for the Pulpit and Platform,* by Rev. C. Perren (New York: 1889). *Gems of Illustration,* compiled by George Coates, 1896. *Homiletic Encyclopædia of Illustrations in Theology and Morals,* by R. A. Bertram (4to, pp. 892; 8th edition, 1887). *New Illustrations for Pulpit and Platform,* by D. B. Knox (London: 1921). *Pearls, Points, and Parables,* by F. E. Marsh (London: Pickering and Inglis, 1927), consisting of striking titles, texts, illustrative incidents, outline studies, etc. It is fully indexed. *Things New and Old; or a Storehouse of Illustrations,* by John Spencer. Originally published in 1658, it was reprinted along with Robert Cawdray's *A Treasury of Similes* in a huge 4to volume 695 + 415 pages (London: Dickinson, 1867). *By Way of Illustration,* by J. Ellis (London: Allenson), an entirely new collection of illustrations for public speakers. *Feathers for Arrows;*

or Illustrations for Preachers and Teachers, by Charles H. Spurgeon (New York: 1883). *Pulpit Points from Latest Literature*, by J. B. Tinling (London: Hodder and Stoughton, 1908), one thousand illustrations for preachers and teachers. *Information and Illustration*, by Rev. G. S. Bowes (London: Nisbet, 1884), 'helps gathered from facts, anecdotes, books, etc., for sermons and lectures.' *Cyclopædia of Illustrations of Moral and Religious Truths*, by John Bate (London: Jarrolds), one of the most popular of these works. It consists of 940 closely-printed, two-column quarto pages, and includes analogies, anecdotes, definitions, emblems, metaphors, similes, synonyms; but extracts from a great many authors, most of them quite unknown, predominate. It has this great advantage that both the subjects and their predicates are alphabetically arranged. Thus, under the word *Heaven* there are sixty-eight extracts, such as Heaven—activity in; Heaven—beginning of; there are also indexes of authors and of texts.

Among the most recent books of this kind we may mention *Illustrations Old and New for Preachers and Speakers*, collected and arranged by J. T. Montgomery (London: Allenson, 1925); *Illustrations for Preachers and Teachers*, taken from literature, poetry, and art by James Burns (London: James Clarke, 1925). *Shots at Satan*, stories and illustrations for preachers and speakers, by Eustace Jervis (London: Fisher Unwin, 1925).

Dr. Hugh Macmillan has made a specialty of illustrations drawn from the life of nature. His most important work on these lines is his *Cyclopædia of Nature Teachings* (London). It consists of a selection of facts, observations, suggestions, illustrations, examples taken from all departments of inanimate nature. Another similar work by the same author is *Lessons from Life*, being facts, etc., of animal and human life arranged as illustrations of religious, moral and social truths and principles. A third is *Bible Teachings in Nature* (London: Macmillan); first published in 1867, it has been reprinted again and again.

(2)—Sermon Materials

We include under this heading not original sermons published in full, nor outlines, plans, etc., of sermons, but collections of homiletical material, doctrinal and moral, extracts from religious works, classified thoughts, and so forth, in fact all that tends to instruction rather than to illustration. The future preacher ought gradually to accumulate his own materials from his readings and reflections throughout his ecclesiastical training; and much of the material so accumulated will be gleaned from sources quite other than those indicated here. One of the best sources of material for sermons of all kinds is, undoubtedly, the *Catholic Encyclopædia*. The Universal Knowledge Foundation, 119 East 57th Street, New York, has recently issued (free) a booklet entitled *Preach Your Own Sermons*. It consists of numerous references to the pages of the *Catholic Encyclopædia* for all the Sundays and Feast Days of the year. Still, such books as we shall mention undoubtedly possess a certain value for the preacher.

Let us mention first some of the older works.

Aurifodina universalis scientiarum divinarum atque humanarum, by Father Robert, Capuchin (Paris: Vivès). The 1867 edition of this work is in six quarto volumes, containing some 80,000 *sententiae* under more than 700 titles, arranged in alphabetical order. It draws on the most varied sources, and is intended principally for preachers. A French translation by the Abbé Rouquette was published in 1866 in eight quarto volumes.

Bibliotheca manualis concionatoria, by Tobias Lohner. This standard work first appeared in 1676. It is arranged alphabetically according to subjects: *Abnegatio*, *Abstinentia*, *Acedia*, etc. The material given under each heading is arranged with admirable method —*definitio*, *divisio*, *actus*, Scripture, Fathers, the Imitation, examples, *similitudines*, motives, etc. The seventh volume of the Venice (1787) edition contains 459 stories, two indexes, and a very extensive treatise on the preaching office. A French translation by Abbé P. Bélet, made from the abridged edition of

Lausch, was published in 1857 in three volumes of moderate size. The edition of 1869 was edited by A. Cordier and J. B. Baud in five quarto volumes.

La Bibliothèque des prédicateurs, by Vincent Houdry, S.J. (1631-1729). This excellent work first appeared between 1712 and 1723, with a supplement in 1735. The Paris (1865) edition was a revision by Abbé V. Postel, in 18 vols., averaging 700 closely-printed pages. It is divided as follows: *Morale*, 8 vols.; *Mystères*, 4 vols.; *Dominicales*, 1 vol.; *Panégyriques*, 4 vols., and a volume devoted to *Tables générales*. The work is arranged alphabetically according to subjects. Thus, under such a heading as *Affliction* or *Avarice* we have (1) Desseins et plans; (2) Sources (references to Fathers and other writers); (3) Ecriture sainte; (4) Extraits; (5) Théologie; (6) Morceaux choisis des écrivains ascétiques et des prédicateurs.

Another edition, *entièrement revue, considérablement abrégée* (a distinct advantage), *et complétée*, by Rev. P. Avignon, was published in 1870 in eight volumes. The Editor tells us in his Preface that his work is not a mere abridgment of Houdry. It departs from the original in many important respects, notably by drawing on the oratorical riches of the two centuries that have elapsed since it was first published.

Les Trésors de Cornelius à Lapide (1859), four thick quarto volumes, often reprinted. Extracts from the Commentaries of à Lapide admirably arranged with a view to preaching; a veritable gold mine of excellent material.

Universalis Concionandi Scientia, seu Dictionarium morale, 2 vols., 1749. Translated from the French.

Prêchons l'Evangile, ou la Prédication d'aprés les Pères, les saints. Homélies, commentaires, plans, sermons, et illustrations sur les epîtres et évangiles du temps de l'Avent et de Noël, by Abbé Pailler, 6 vols. (Paris: Vic et Amat.)

Panorama des Prédicateurs, ou Répertoire pour l'improvisation et la composition du sermon, by C. Martin (Paris, 1858-61).

Programmes of Sermons and Instructions, published

without the name of the author (Father T. McNamara, C.M.), in 1880 (Dublin : Browne and Nolan). Since then six more editions have appeared, the latest in 1927. It is extensively used in Irish seminaries, and is well known in America. Its aim is to supply materials for preaching, leaving the form to the preacher. It covers methodically the whole range of religious instruction—the Decalogue, Apostles' Creed, Prayer, Sacraments, etc. Some of the subjects are treated in sermon style, others in simple instruction style. An appendix adapts the book to the Sundays of the year.

Adjumenta oratoris sacri, by Francis X. Schouppe, S.J. (Brussels, 1865, and many editions since). The contents are both doctrinal and moral, but mainly the latter. It is methodically arranged : End of Man, Salvation, Sin, etc. The work has been translated by Dr. Beecher of Maynooth, and published under the title *Pulpit Themes* (Dublin : Browne and Nolan, 1922).

Sermon Material, by Father Ferreol Girardey, C.SS.R. (St. Louis : Herder, 1915). Arranged under five topics : Love of God, Love of Neighbour, Blessed Sacrament, Penance, Capital Sins. Each subject is worked out at considerable length.

Memorial du prédicateur, by the Abbé Habert (1879), 2 vols., being a collection of materials and plans for sermons drawn from the preachers *dits de deuxième ordre.*

Répertoire du Prêtre, by the Abbé Mullier (Paris : Casterman, 1859). Op. 730. Consists of extracts from Catholic preachers and other writers, alphabetically arranged by subjects (*Abandon, Abattement, Abjuration*) and chosen with a view to preaching.

Trésors de la prédication, by L. M. Pioger (Paris). *La doctrine du catéchisme du Concile de Trente expliquée et commentée par des textes de l'Ecriture sainte et des plus beaux morceaux des Pères et des Docteurs de l'Eglise. Nouvelle bibliothèque des prédicateurs ou Dictionnaire apostolique*, by M. Dassance (Paris). On each subject (Amour, Aumône, Baptisme and so on) there are 'reflections théologiques,' texts of

Scripture, portions of sermons by various preachers, and references to other works. *Dictionnaire de prédication*, in ten volumes, by C. Martin (Paris, 1887), deals with about sixty main subjects arranged alphabetically. On each subject we have: (1) Several selected sermons; (2) A course of sacred eloquence applied to the subject in question; (3) Materials of all kinds—Scripture, Fathers, moral and mystical theology, anecdotes, comparisons, similes, and very abundant references to other sources. *Instructions paroissiales*, by Abbé de Rivières (Albi, 1876); an excellent work intended for preaching to the working classes, constituting a vast repertoire not only of sermon outlines, but of materials of all kinds. It is preceded by valuable remarks on what a *prône* should be. The *Vie des saints à l'usage des prédicateurs*, by the Abbé Ch. Martin (Paris, 1861), contains :—the life of each day's saint; a panegyric on each saint; and materials of various kinds. An immense collection of material is embodied in the series of volumes by the Abbé Béringer entitled *Recueil documentaire à l'usage des Prédicateurs, etc.*, 1925. Ten or twelve volumes have appeared. The collection cost the author some eighteen years of labour. When complete it will consist of twenty volumes which will cover the entire cycle of Christian teaching. The materials are drawn from many sources :—published books of all kinds, religious periodicals, papal and other documents. The materials are arranged in a most methodical and logical way and there are not only analytical tables of contents but elaborate alphabetical indexes to each volume. According to the reviewer in *Les Etudes* the distinctive merit of the work is its modernness. The plan is modern, the developments are modern. So are the extracts and the way in which they are quoted. The entire work was produced in Belgium.

Of a different type is *Sommaire de la doctrine catholique*, by the author of those extraordinarily popular devotional collections, the *Paillettes d'or*. It is intended as material for parochial instructions and "catéchismes de persévérance." It was first published by Aubanel

Frères, Avignon, in 1894, and its popularity is attested by the fact that it has reached a twenty-sixth edition.

Another compilation as ample as the preceding but less comprehensive in scope is *Aerarium Divini Amoris*, by Father Joseph Mansi, an Oratorian. The book is really a portion of a larger work *Aurea Bibliotheca Moralis Praedicabilis*, taken from it and edited by a French priest, the Abbé Z. C. Jourdain. It consists of xi+831 quarto pages with double columns, and was published by Walzer, Paris, in 1892. It deals with two subjects only, the Passion and the Blessed Eucharist. It is methodically divided into a large number of *discursus* each preceded by a summary. And there is an exhaustive *index concionatorius* at the beginning of the whole work. They are specially intended to help the preacher. Finally, we may mention Mgr. Doublet's useful *Guide du prêtre dans ses prédications:* choix et développement des sujets, which has passed through several editions.

The following non-Catholic collections of sermon material may be of use: *A Homiletic and Illustrative Treasury of Religious Thoughts*, edited by Spence and Exell (London, 1889), twenty thousand extracts from the works of 'all the great writers, ancient and modern.' *Sermon Stuff*, by S. D. McConnell (1889). *Seed Thoughts for Public Speakers*, by A. T. Pierson (1900); *Seed Thoughts*, by G. Ellis (London: Robert Scott), a selection of illustrations and quotations. *Thirty Thousand Thoughts*, by Spence, Exell, and Neil (London: Kegan Paul, 1884), six bulky quarto volumes. 'Extracts on religious and allied topics gathered from the best available sources of all ages and of all schools of thought, and arranged upon a scientific basis, viz., Vol. I, Christian Evidences. Vol. II, The Holy Spirit. Vol. III, The Beatitudes. Vol. IV, The Lord's Prayer. Vol. V, Man and His Traits of Character.

A place apart must be accorded to that exceedingly useful work, in which both materials and plans are given, namely, *The Catechism of the Council of Trent*, newly translated and edited by Father Charles J. Callan, O.P., and J. A. McHugh, O.P., published by Joseph

Wagner of New York (1923). It is a model of efficient editing. The translation has been highly praised as being at once accurate and graceful. A substantial and authoritative introduction deals with the history of catechetical instruction and of the *Catechism* of the Council of Trent. Pages xxxix to lv are occupied with Sermon Programmes for the ecclesiastical year, with references to the pages of the Catechism. The footnotes are illuminating, and there is an index of subjects.

SERMON MATERIALS ON THE SUNDAY EPISTLES AND GOSPELS

The best materials will be found in a really good commentary. Yet, we may mention the following :—

Auxilium Prædicatorum ; or, A Short Gloss upon the Gospels, with hints as to their use in sermons, by Father Pius Devine, C.P. (Dublin : Gill, 1884). Short sections of each of the four Gospels are given, followed by brief notes and by homiletical suggestions. Little more than headings are given, but these are useful and to the point. *Le Trésor Evangélique du Dimanche,* literal, doctrinal, and practical exposition of the Gospels of the Sundays and principal feasts of the year, by J. B. Lagarde (Paris : Lethielleux, 1898, 2 vols.). Some two hundred and eighty-six subjects are dealt with, the practical conclusions being developed in detail. *La Somme du prédicateur* sur les temps liturgiques et les évangiles de tous les dimanches et fêtes intégralement expliqués, by P. Grenet d'Hauterive (Montréjeau, 6 vols.). *Promptuarium Morale,* super Evangelia Festorum totius anni, 3 vols., Cologne, 1614-16, by Laurence Beyerlinck. *Evangelia dominicarum ac festorum totius anni* homileticis explicationibus secundum mentem SS. Patrum et catholicorum interpretum, by F. X. Schouppe, S.J. (Brussels), two explanations or developments for each Sunday. A well-known work translated into various languages and frequently republished. *Les Evangiles des dimanches et des principales fêtes de l'année au point de vue historique et archéologique,* by C. Martin (Paris : Beauchesne). Each Gospel text is followed by a sub-

stantial commentary and often by a devotional exposition.

Rough Sermon Notes on the Sunday Gospels, by a Parish Priest (London : Sands, 1925). *Homely Notes on the Sunday Gospels*, by the same (Rev. F. H. Drinkwater) (London : Sands, 1926). *The Sunday Epistles*, by Benedict Sauter, O.S.B., transl. by J. F. Scholfield (London : Sands, 1909). Each epistle is dealt with by means of a leisurely dialogue between master and scholar. *Analysis of the Gospel of the Sundays of the Year*, by Angelo Cagnola ; translated by L. A. Lambert (New York, Benziger, 1892), series of questions and answers on each Gospel.

Pour les dimanches Chrétiens, Collectes, Epitres, Evangiles. By Chanoine Reynaud (Avignon : Aubanel Fils Aîné, 1926). A brief commentary (never more than three pages) on each collect, a verse of each Epistle and of each Gospel.

(3)—Outlines, Notes, and Plans

The Gospels and Epistles of the Sundays and Feasts, with Outlines for Sermons, by Charles J. Callan, O.P., and John A. McHugh, O.P. (New York : Wagner, 1923). This book is ideal for pulpit use. In it, under each Sunday and holyday, beginning with the First Sunday of Advent, there will be found : (1) The Epistle and Gospel of the day in large bold print. (2) An outline, consisting of (*a*) subject and text from the Epistle or Gospel of the day ; (*b*) analysis of two or three points logically connected and sub-divided so as to furnish ample thought for preaching, and give the preacher a clear and comprehensive outline of the whole subject ; (*c*) a conclusion, offering practical deductions drawn from the subject treated.

Vademecum des prédicateurs, by two Missionaries (Paris : Téqui, 1917), which has appeared in an English version under the title, *The Preacher's Vademecum* (New York : Wagner, 1922). Sermon plans for Sundays, Feasts of Our Lord, the Blessed Virgin and the Saints, Advent and Lenten Courses, Forty Hours, Sacred Heart

Devotions, Missions, Retreats, October and May devotions, Special occasions. Comprehensive, well-arranged, each plan admirably worked out. A most valuable work.

Repertorium oratoris sacri, compiled by Herman Heuser (New York : Pustet, 1877), 4 vols. of 500 pp. each. Messrs. Gill, Dublin, published an edition in one thick volume. Seventh edition in 1916. Contains outlines (in English) of some 600 sermons by German, Italian, French and English preachers, the more famous preachers being little drawn upon. Well arranged and subdivided. *Sermon Plans*, by G. E. Howe (London : St Anselm's Society, 1904) ; on the lines of the author's well-known book, *The Catechist*, very elaborately analysed and subdivided. Four outlines for each Sunday and holyday. *Sermon Notes*, by F. P. Hickey, O.S.B. ; a scheme for a course of three years on the chief points of Christian doctrine, with synopses and references. Each outline occupies a single page. *Skeleton Sermons for the Sundays and Holydays*, by Bishop Bagshawe (London : Kegan Paul, 1893, etc.) ; very pithy and to the point. *Notes on Doctrinal and Spiritual Subjects*, by Frederick William Faber (London : Burns, Oates and Washbourne) ; for the most part bare outlines of sermons, but most suggestive. *Sermon Notes*, by Mgr. R. H. Benson ; edited by C. C. Martindale, S.J. Two Series, Anglican and Catholic (London : Longmans, 1917). A recent work of this kind, composed with a view to Irish needs, is *A Sermon Book*, with one hundred and four specimen sermons, by Rev. John B. Murphy (Cork : Purcell, 1924). Then there is the *Priest's Promptuary*, by the Rev. J. M. Hallam (London : Sheed and Ward, 1927), a very handy little volume of outlines, covering the principal subjects of Catholic doctrine.

Sermon Plans, by Abbé Lesêtre (New York : Wagner, 1912) ; for all the Sundays of the Year. With a chapter on 'How and what to preach.' *Plans de sermons pour les fêtes de l'année*, by Chanoine Millot, 2 vols. (Paris : Téqui, 1923). *The Pulpit Orator*, by J. E. Zollner, 6 vols. (New York : Pustet, fourteenth edition, 1920) ; translated and adapted by Augustine

Wirth, O.S.B. ; contains 364 elaborate skeleton sermons very methodically worked out. For each Sunday there are seven outlines (two homiletic, one dogmatical, one liturgical, one symbolical and two moral). The main aims throughout are solidity of matter, simplicity of thought and style. Cardinal Newman's *Sermon Notes* have been mentioned in the list of his homiletic works. Father Maturin's will be mentioned below.

Instructions on Christian Morality for Preachers and Teachers (758 pages), by the Rev. John Kiely (St. Louis : Herder, 2nd edit., 1925), is an adaptation of *Plans d'instructions sur les principaux sujets de la morale chrétienne.* It consists of 121 outlines, with texts and materials from the Fathers.

Tools Ready to Hand, edited by J. Ellis (London : Robert Scott, 1918) ; contains 246 outline addresses, Children's talks, Bible readings, Illustrations, and Anecdotes, Temperance topics, and seed thoughts and themes. *The Tool Basket,* compiled by J. Ellis (London : Allenson), contains 300 outline addresses. *Tools for the Master's Work,* compiled by J. Ellis (London : Allenson) ; 250 sermon outlines and children's addresses. *Storehouse for Preachers and Teachers, Sermons in a Nutshell, The Seed Basket,* and *The Evangelist's Wallet* are similar compilations. *Cogitationes concionales,* by John Ashley (London : 1895) ; 216 short sermon reflections founded upon the *Summa* of St. Thomas, much condensed, a sermon plan to each page. *A Promptuary for Preachers,* by John M. Ashley, 2 vols. (London : Hodges, 1895), contains 344 epitomized Latin sermons for the Christian year. Contains biographical notices of the authors, all of whom were Catholics. An excellent work. *My Sermon Notes,* by C. H. Spurgeon (London : 1894) ; 264 sermon outlines, ranging from Genesis to Revelation ; in four parts, forming as many volumes. Elaborate outlines followed by various notes. *One Hundred Sermon Sketches for Extempore Preachers,* by S. Baring-Gould (London : 1902, etc.). *Homiletic Sermon Sketches on the Sunday Epistles,* edited by W. M. Cunningham (London : 1895). *The Sermon Bible,* 6 volumes (1907) ;

each volume contains some hundreds of sermon outlines and several thousand references.

Le Prédicateur au xx^e siècle. Nouveaux plans d'instructions et de conférences en rapport avec les besoins des temps actuels, by P. Xavier (Paris: Lethielleux), 11 vols. of over 900 pp. each. The matter is distributed as follows: Vol. I, Avent-Carême; II, Retraites pascales; III and IV, Fêtes de l'année; V, Sujets de circonstance; VI and VII, Dominicales; VIII, Mois de Marie; IX, Ce que nous devons croire, ce que nous devons faire; X, Objections du jour réfutées. Consists of brief sermon plans, each followed by a few Scripture texts and sentences from the Fathers. Besides his own plans the author gives *résumés* from the best French preachers. The last volume consists of an elaborate *Table analytique. Vade-mecum du Prédicateur*, by Abbé Ch. Chompret. Plans of sermons, three series in as many volumes (Paris: Berche et Tralin, 1899-1912). At the end of each sermon blank pages are provided for notes. The outlines are very full. *Projets d'Instructions* pour les dimanches et fêtes de l'année, pour une mission, pour diverses autres circonstances, et sur les devoirs ecclésiastiques, by Abbé Guillet, 4 vols. (Lyons: Vitte, 5th edition, 1869).

Plans d'Instructions, by Mgr. Lelong (Paris: Téqui). Five years' preaching—sacraments, moral, dogma, liturgy, Gospels. Good summaries and many references. *Plans oratoires de l'improvisateur sacré*, Abbé Beau de Verdeney, pp. 593, 12th edition, new edition 1927. Covers every form of sermon. *Plans de sermons, conférences, et allocutions de l'Abbé Combalot*, by Mgr. Ricard. *Father Stanton's Sermon Outlines*, from his own MS., edited by E. F. Russell (London: Longmans, 1917; 2nd Series, 1919): Father Stanton was a well-known Anglican curate. *Atlas des prédicateurs*, by Abbé Tharin (1844); plans of sermons arranged in synoptic *tableaux* and covering the entire year.

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Under the heading 'Preachers' Aids' we must mention homiletic periodicals which, of course, contain all kinds of aids to preachers. It will suffice to mention two:—

Le Dimanche Paroissial has been in existence for thirty-six years, appearing every fortnight. Its contents include sermons of all kinds, in full or in outline, courses of sermons on particular subjects or for particular occasions or classes of persons. It is published by the 'Editions Spes,' 17 rue Soufflot, Paris, V^e^.

The Homiletic and Pastoral Review, edited by the Dominican Fathers, and published by Joseph Wagner, 54 Park Place, New York. Its contents resemble those of the French Review just mentioned, but a large portion of its space is taken up by articles dealing with the theory of preaching, and with various points of pastoral theology.

At various periods in the past Catholic periodicals dealing with preaching have been published. Sets of these may be acquired from second-hand booksellers. We may mention by way of samples the *Revue mensuelle de la prédication contemporaine*, edited by the Abbé Martin, which ran from 1857 to 1863. The *Journal de la prédication populaire et contemporaine* was begun in the same year, 1857, under the same editorship and ran till 1862, forming two thick volumes. *Enseignement Catholique*, Journal des Prédicateurs, ran from 1851 to 1869. More recent was *La Prédication*, Revue pratique de prédication contemporaine (Paris: Lethielleux). Its tenth annual volume appeared in 1913, but it was discontinued during the War. It consisted almost exclusively of sermons.

An excellent English periodical of this kind was *The Catholic Pulpit, Educator and Expositor*. It was bound in annual volumes of 300-400 pages with indexes of names, subjects, and texts. The publisher was The Catholic Press Co., 15 Bear Alley, Farringdon Street. A new series began in 1900 and ran to four volumes. It consists almost exclusively of sermons by the foremost English preachers, secular and regular, of the day. The earlier series, 1849 sqq., was edited by E. Robillard and Rev. F. Milanta. Two vols. appeared. Some of the sermons are by English priests, but the majority are translated from the French of Lacordaire, Dupanloup, de Ravignan, MacCarthy, Ventura, Petcherine, etc.

Ecclesiastical reviews for the most part contain homiletic sections. There is much excellent matter in the *Ami du Clergé* which continues to appear, and in the *Revue du Clergé Français* which, after a long career, ceased some years ago.

V. PUBLISHED SERMONS

I VENTURE to preface this part of my work by the following words prefixed to a volume of published sermons by the Rev. John Talbot Smith :—

> The failures among sermon-books are notorious. Very few priests seem to have found in them the aid for which they looked, and the sentiment is well-nigh universal that one need not read sermon-books for useful, vivid, fruitful, and instructive models in preaching the gospel. It is possible that the failure of these books lies rather with the users than with the authors. The finest sermons can be no more than suggestive to others besides him who first preached them. Each man has his own way of arranging and presenting a subject, and any other arrangement and presentation seem awkward to him. Too much, therefore, must not be expected of the sermon-writer. If he provides one with a suggestive train of thought, which will stir the imagination, stimulate the reasoning powers, and please the correct taste on a given subject, he has done as much as can be expected even from a genius. (*The Chaplain's Sermons*, 1896).

These very sensible remarks raise the question of the utility of published volumes of sermons. I take it that such works are mainly intended not for the laity, but for the clergy, and again, not so much for the spiritual improvement of the latter as for utilization by other preachers. Not a few writers of published sermons state this in express terms. Now, are they really helpful to the preacher ?

The objections to their use are obvious enough. No two men think, feel, imagine, exactly alike. And the mind of a given preacher may differ very much indeed from the mind of the author whose sermons he proposes to use. On the other hand, thoughts that have not been

assimilated, feelings that are not ours, experiences that have not been lived, all these have little enough power in them, because they have no life. It is not one's living self that speaks, and our words have the impersonal faintness of an echo.[1]

Yet it would be a mistake to conclude that for the preacher the published sermons of others are useless, if not actually harmful. In the concluding sentence of the above quotation, Father Smith admirably indicates the true helpfulness of such works. One may, of course, use them simply as a quarry, thus placing them on the same level as collections of sermon material. But, even if one borrow nothing, the reading of them may act as a stimulus and an inspiration—an inspiration urging us to rise above our habitual and perhaps unsatisfactory selves, and a stimulus whereby our own powers—reason, imagination, memory—are roused into action.

Moreover, for those who do not yet possess the knowledge and experience requisite for the ministry of preaching, the published sermons of those who do, may be very helpful. For instance, a young priest, or even an old one, may not have by nature the knack of speaking to children. Yet, his duty demands that he should address them. Or he may never have faced an audience of boys. Or he may suddenly find himself called upon to speak at a marriage, a funeral, or a clothing. He does not know how to go about such a sermon. Will he not be fortunate if he finds among his books a work by a priest who, for twenty or thirty or forty years has been addressing every type of audience, on every sort of occasion, and on the most varied subjects ? The riches of this garnered experience are at the disposal of the beginner. Why should the latter spurn them ?

A word about the choice here made among volumes of published sermons. As in the preceding chapters only sermons published in Latin, English, or French

[1] The question of the lawfulness and propriety of such use of Sermons by other preachers is argued out in the first chapter of Mgr. Hugh T. Henry's *Papers on Preaching*. The summing up is in favour of a limited and guarded use of published sermons.

have been recorded. But we have included many translations from other languages—German, such as Hunolt, Pottgieser, Seebock, Wolfgarten, Zollner, Denifle; Italian, such as Segneri, Ventura, Agostino, Finco, Botti, Bonomelli, Corsi, Bordoni; Spanish, such as Louis of Grenada, García Maco,—it is surprising that the fine sermons of Calatayud have not been translated; and even Portuguese (Vieira) and Flemish (Sermons from the Flemish).

In the previous chapter a certain number of works by non-Catholics were included. This has not been done in the present. No doubt there is much that might be studied with profit in the published sermons of such preachers as Liddon and Maclaren, Spurgeon and Henry Ward Beecher. But in the first place the inclusion of even a rigid selection from the vast output of non-Catholic homiletic literature would have swelled this chapter beyond all reasonable limits. Then there is the question of doctrine, on which it would seem needless to insist. Moreover, it may be said in general that Catholic preachers may find within the sphere of Catholic homiletic literature, at all events in the department of published sermons, all that they need for their ministry.

(1) COLLECTIONS OF SERMONS BY VARIOUS PREACHERS

Orateurs sacrés, edited by Abbé Migne. The first series of this great collection was completed in sixty-seven volumes. The second was in thirty-two volumes, averaging 1,000 closely printed pages each. It is described on the title page as 'Collection intégrale et universelle des orateurs sacrés du 1er et du 2e ordre et collection intégrale ou choisie des orateurs sacrés du 3e ordre.' The publication was begun in 1844 and concluded in 1866. It prints one after the other the entire homiletic works not only of the principal French preachers, but of minor French preachers also. Thus, the first volume contains among others the sermons of Camus, Godeau, Coton, Caussin, Molinier. A general Index under title *Tables générales des orateurs sacrés* was brought out by Villaume in a quarto volume of 716 pages (Paris: Téqui).

Annus apostolicus, by Zacharias Laselve, 9 vols. (Turin: L. Romano, 1881), continens conciones I. Toto Adventu: II. Tempore Quadragesimae: III. Omnibus totius anni Dominicis: IV. De Sanctis. The sermons are described as 'Praedicabiles, stilo perspicuo elaboratas, claroque methodo concinnatas.'

Choix de la prédication contemporaine, 5 vols. of 600 pp. each (Bar-le-Duc, 6th edition, 1880). Complete course of sermons, conferences and instructions covering the whole ground of homiletics, edited by Abbé Lelandais, contains sermons by de Bonald, Hamon, Mazenod, Dupanloup, and many less-known preachers. *La Chaire contemporaine*, edited by Abbé Lelandais (Paris, 1878). *La Tribune sacrée*, 23 vols. of 550-850 pp. each (Paris: Vic et Amat, current catalogue); 'offre la reproduction vivante, d'après sténographie, de tout ce que la Chaire Catholique a fait entendre de plus remarquable pendant les vingt années les plus remarquables du siècle dernier.' Draws chiefly on Cardinals de Bonald, Donnet, etc., prelates like Darboy, Dupanloup, Freppel, Sibour, etc., and Fathers Lacordaire, de Ravignan, Félix, etc.

Discourses from the Pulpit, a quarto volume of 775 pp., published Hyland of New York in 1891, consists of a selection of sermons by Newman, Manning, Wiseman, Gibbons, and a number of other preachers, chiefly Irish or American, viz., O'Keeffe (23), Buckley (14), Farrell (8), Conroy, Ryan, Lambing.

Modèles de l'éloquence chrétienne en France après Louis XIV, ou Année apostolique composée de sermons des prédicateurs les plus renommés depuis Bossuet, Bourdaloue, et Massillon; 2 vols. 0^{c} 670 pp. each. Edited by the Abbé M. N. S. Guillon, Bishop of Maroc, Chaplain to the Queen, and Professor of Eloquence. Published in Paris, 1837, at the offices of the *Moniteur des Villes et des Campagnes*. Vol. I is devoted to Advent, Vol. II almost entirely to Lent. A section of sermons by French preachers subsequent to the golden age of French preaching. But references to the above three preachers are given.

Le prédicateur de la doctrine chrétienne, by J. Sabouret,

2 vols. (Paris : Haton, 1920) ; contains 105 instructions on Christian Doctrine, seventy instructions for the Feasts and devotions, six series of seven or eight instructions for Lent, talks for First Communion, etc. A complete manual of parochial preaching.

Sermons from the Latins, edited by James J. Baxter, D.D. (New York : Benziger, 1902) ; mainly a paraphrase and *résumé* of Bellarmine's *Conciones sacrae*, with thoughts from Segneri and others.

Prônes, Sermons, et Homélies, edited by Abbé Pluot, 2 vols. (Paris : Téqui, 1925). Sermons, etc., for all Sundays and Festivals drawn from contemporary preachers, with introductory notes.

A Pulpit Commentary on Catholic Teaching, in 4 vols. (New York : Wagner, 1907) ; Vol. I. The Creed. II. Commandments. III. Means of Grace. IV. Liturgy and Ecclesiastical Year. A collection of sermons by Bishops Bellord, John S. Vaughan, and Macdonald, and by Redemptorists, Holy Ghost Fathers, Paulist Fathers, and others.

Plain Sermons by Practical Preachers, in 2 vols. (New York : Wagner, 1916) ; a collection similar to the preceding and, like it, by contemporary preachers. Contains a complete course of original sermons on the Gospels or Epistles for all the Sundays and the principal feasts.

Encyclopédie de la prédication contemporaine (Marseilles : Mingardon, 1885), thirty large volumes and a volume of *Tables*. It is in parts (sold separately) each part consisting of a particular class of sermons. Thus, the first three volumes are for Advent and Lent, the next six for the Sunday Gospels ; these are followed by Eucharistic Sermons, Sermons on the Liturgy, dogmatic and moral sermons. *Orateurs sacrés contemporains*, in 13 vols. (Marseilles : Mingardon, 1884), another selection of conferences, sermons, homilies, panegyrics, instructions, etc. Published under the direction of Mgr. Ricard.

The Catholic Pulpit : a collection of sermons on the sublime truths and important duties of the Christian religion, in 6 vols. (Dublin : Duffy, 1848). We are told

on the title-page that the sermons are by St. Alphonsus Liguori, Père Bourdaloue, S.J., Joseph Morony, S.J., William Gahan, O.S.A., Abbé N. MacCarthy, S.J., etc., but in the work itself each sermon is given quite anonymously. Vol. IV. is entirely by Father Morony.

La Parole catholique : discours choisis de nos Orateurs. Edited by Chanoine J. Vaudon (Paris : Bloud, 1912, sqq.). Several volumes.

Les Magnificences de la religion, ou Répertoire de la prédication, edited by A. Henry (La Marche, Vosges : 1872) ; a collection of sermons in some 30 vols. by various authors of different periods. *The Beauty and Truth of the Catholic Church.* Sermons from the German, edited by Edward Jones (St. Louis : Herder), in 5 vols. highly praised by Archbishop Ireland in an Introduction contributed to the work. *Sermons by the Paulist Fathers*, 1861-66 and 1871, a volume to each year. *Five Minutes' Sermons*, by the Paulist Fathers, 2 vols. (New York : Pustet). *Augustinian Sermons.* First and second series, edited by John A. Whelan, O.S.A. (New York : Blase Benziger, 1922). *Sermons by Fathers of the Society of Jesus*, 2 vols. (London : Burns & Oates, 1870, 1872). Contents :—Four sermons on the Latter Days, by Father H. J. Coleridge ; four on the Temptations of Our Lord, by Father F. Hathaway ; five on the Angelus Bell, by Father Peter Gallwey ; seven on the Mysteries of the Holy Infancy, by Fathers Parkinson, Coleridge, and Harper. The second volume is entirely by Father Harper, q.v. Summaries of the sermons are provided. *Sermons from the Flemish*, about fourteen volumes of this collection have appeared, the number of sermons included amounting to 800. The publication of the first series (for the Sundays of the year) was begun by Messrs. Duffy, of Dublin, and continued by Michael Kearney, Ushaw College or Beda House, Anerley, London, S.E. The last-named brought out in 1920 a fourth edition of the Mission Sermons in two volumes.

It remains for me to mention a collection which, when complete, will be one of the largest collections of this kind, namely, Abbé Pailler's *Prêchons l'Evangile.*

The project, begun before the Separation, was interrupted for a considerable time, but has been taken up afresh. We are informed that the MS. is completed. There are to be nine series, comprising in all some 114 volumes. It will eventually include practically all the sermons of the Fathers, translated into French, and in addition the sermons of Saints from the thirteenth to the nineteenth century. The use of all this sermon material is rendered easier by summaries, divisions, and notes. There will be very elaborate Indexes.

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The list of Sermon books given in the last section comprised such collections of published sermons as contain discourses by various different preachers and of a miscellaneous character as to subject. The sermon books next to be mentioned will be grouped under various heads according to their contents.

An ample choice is given with a view to meeting very varied requirements. In some cases books at present out of print have been mentioned, as it is often possible to acquire them at second-hand, but the date of publication is not always a safe indication as to whether they are out of print or not. For sermons, being less liable than most other forms of literature to grow out of date and *vieillis*, are often reprinted many years after their first publication. On the other hand, as their appeal is to a limited public, stocks of sermon books remain sometimes on the hands of the publishers many years after the date at which they first appeared. I have seen "new" and uncut copies of *sermonnaires* dated 1852.

(2)—SERMONS FOR THE SUNDAYS AND FESTIVALS

Sermons for all Sundays and Festivals of the year, by J. N. Sweeney, O.S.B. (Dublin, 1879), still in print.

Année pastorale, by Abbé C. Martin (Paris: Audier, 1863, 1888, etc.). Complete course of popular Sermons, familiar instructions, and homilies on the Gospel of each Sunday of the year.

A Year's Sermons. Four series in as many volumes (New York: Wagner, 1902-9). Each volume contains a complete course of original sermons on the Gospels of all the Sundays and principal Feast days, by contemporary preachers such as Bishops John S. Vaughan and T. Conaty, Canon Sheehan, Dom Bede Camm, O.S.B., Fr. Strappini, S.J., Fr. Raphael Moss, O.P., Fr. T. F. Burke, C.S.P., Fr. Arthur Devine, C.P., and others.

Analysis of the Gospels in Original Sermons. 2 vols. A sequel to the preceding. Contains some of the best sermons of Dr. Bellord. The new edition, 1912, bears the title *Sermons for the Times* (New York: Wagner).

Repertorium Oratoris Sacri. Outlines of Sermons for al the Sundays and Festivals; compiled from the works of distinguished preachers. By Hermann Heuser (New York: Pustet).

Sermons for the Sundays and Chief Festivals of the Ecclesiastical Year. 2 vols., by J. Pottgeisser, S.J., tr. from German by James Conway, S.J. (New York: Benziger, 1890).

Homilies on the Epistles and Gospels, by Jeremias Bonomelli, D.D., tr. from Italian by Thomas E. Byrne, D.D., 4 vols. (New York; Benziger). Modelled on those of the early Fathers, expounding the text verse by verse.

Le Prône Paroissial ou la doctrine catholique disposée en sommaires de prônes pour les dimanches. Par le Chanoine A. Sockeel (Calais: Imprimerie des Orphelins, 1908), 2nd edition 1924. Plans and outlines on the Creed, Grace, etc., Sunday Gospels.

The Faith of the Gospel. Brief Sermons for the Sundays of the Year. By Rev. M. A. Chapman (St. Louis: Herder, 1927).

The Master's Word in the Epistles and Gospels, by Thomas Flynn, 2 vols. (New York: Benziger, 1917). Sermons for all the Sundays and principal Festivals.

Courtes gloses sur les évangiles du dimanche, by Mgr. Landrieux (Paris: Beauchesne; 6th edition, 1920).

Homélies sur les évangiles du dimanche et discours pratiques pour les solennités, by Aristide Botti, tr.

from the Italian by the Abbé Tauchy, 2 vols. (Paris : Beauchesne).

La Voix de l'évangile ou sujets d'Homélies pour les dimanches et fêtes, by Abbé Allemand (Paris : Beauchesne).

Cours d'instructions dominicales, by Canon R. Turcan, 3 vols (Paris : Téqui). Fifty-two instructions on the Creed, as many on the virtues, sin, the commandments, fifty-four on the sacraments and prayer.

Sundays and Festivals with the Fathers of the Church or, Homilies of the Holy Fathers on the Gospels of all the Sundays and Chief Festivals, by D. G. Hubert (London : Washbourne, 1901).

Sketches for Sermons, for the Sundays and Holidays of the Year. vol. I. Gospels ; vol. II. Epistles. By R. K. Wakeham, S.S. (New York : Wagner). The simplicity, directness and practicality of the sketches, with the combined dignity, humility and Sulpician serenity manifested therein render the work very useful to young priests.

L'année du pasteur et des fidèles. By R. P. J. Berset, C.SS.R. 2 vols. (Liège : Dessain, 1861). Consists of Instructions for the Sundays and principal feasts of the year, based for the most part on the Gospels of the Mass.

Homélies des évangiles du dimanche. Par J. Nysten (Arras : Brunet ; pp. 501, 1925). Subtitle : Exégèse, Apologétique, Dogme, Morale. A Belgian work.

Courts entretiens sur les Evangiles du Dimanche. By Abbé de Martrin-Donos (Paris : Haton, 1925). Described as " à l'usage des œuvres de jeunesse."

Short Sermons for Low Masses for all the Sundays and Principal Feasts, by F. Heffner, O.S.N., 3 vols. (New York : Wagner). An excellent synopsis of each discourse is given ; the style is simple, direct and clear.

Short Sermons for the Sundays of the Year, by J. R. Newell, O.P. (New York : Wagner, 1919). Deals (in a dogmatic form) with subjects arising from the Gospels, thus providing the kind of instruction prescribed by the Council of Trent.

Short Sermons on the Gospels, for all the Sundays of

the year, by F. Peppert (New York : Wagner). Gives the busy priest just what he needs, crisp, terse, and thoughtful exhortations.

Sermons for the Christian Year, by Dom W. Wallace, O.S.B., and Dom Bede Camm, O.S.B., 3 vols. (St. Louis : Herder). For most of the Sundays and Festivals there are two or more sermons, one of which is on a text from the Epistle. Some of the sermons are abridgments from Bossuet and Bourdaloue.

Homilies on all the Sunday Gospels, by G. Finco, tr. from Italian by E. M. Dunne (St. Louis : Herder). Admirable for their arrangement and for the careful synopsis accompanying them are the *Dominicales* of Canon Martel (Arras : Brunet, 2 vols., 1913). These fifty-two instructions are drawn from the Sunday Gospels. The same author has published many other collections of instructions adapted to various periods of the year—Advent, Lent, All Saints, etc.

Brief Discourses on the Gospels for all Sundays and Festivals, by Philibert Seebock, O.F.M., tr. from the German by E. Leahy (New York : Pustet, 1916). " The tone and spirit of the little sermons are admirable : they are clear, practical, and devout."

A Year with Great Preachers. 52 sermons on the Gospels for every Sunday in the year. Edited from the Latin by J. M. Ashley (London).

The Great Problem. Sermons for Sundays and Feast days, by J. J. Burke (St. Louis : Herder).

New and Old Sermons, 8 vols., by Dom Augustine Wirth, O.S.B. (Elizabeth, New Jersey, 1926). Two sermons for each Sunday and Holyday of the Ecclesiastical Year.

Original Short and Practical Sermons for every Feast of the Ecclesiastical year. By F. X. Weninger, S.J. (Cincinnati : Lowen ; pp. 722, 1882). Three sermons for every feast. He published a still larger volume giving three sermons for each Sunday.

Sermons for Every Sunday in the year, by B. J. Raycroft (New York : Pustet).

Short Practical Sermons for Early Masses, from the German of G. Wolfgarten. 3 vols. (St. Louis : Herder ;

1896, 5th edition 1922). Containing sermons for every Sunday in the year.

Short Sermons on the Epistles and Gospels of the Sundays, by F. P. Hickey, O.S.B. (London: Burns, Oates & Washbourne, 1922).

Les Epitres et Evangiles des dimanches et fêtes de l'année expliqués et suivis d'instructions, by Abbé Bénard. 5 vols. (Paris).

Dominicales d'un curé de campagne, by Abbé Jouve. 3 vols. (Paris: Tolra; 1st edition 1884, 12th edition 1921). Consists of short and simple instructions for every Sunday of the year, with a homily on the day's Gospel, followed by some panegyrics and occasional discourses.

Le Rational des Prédicateurs de l'Evangile, by Jacques Marchant. 4 vols. (Paris: Vivès, 1876). Homilies on the Gospels, originally published in Latin.

Les Dominicales, by Abbé Duplessy. 3 vols. (Paris). Eight instructions on each Gospel, taking it from various points of view and applying it to various classes of persons; also by the same author, *Le Pain évangélique*, explication dialoguée des évangiles des dimanches, etc., 3 vols.

Le Prédicateur de la doctrine chrétienne pour les messes du dimanche, by Abbé J. Sabouret, 2 vols. (Belley: Chaduc, 1907).

Instructions sur les principales fêtes de l'année, by R. P. Villard, Missionnaire de la Salette. 2 vols. (Paris: Bloud, 1895).

Sermons pour tous les dimanches et pour les principales fêtes de l'année, by the Abbé Schellens, trans. from the Flemish. 5 vols (Paris: Gaume).

La Parole du Maître. Entretiens du Dimanche. By the Abbé Sicard, 2 vols. (Paris: Gabalda, 1927).

Conférences, Sermons et Homélies sur les principales fêtes de l'année, by Father Ventura de Raulica, the celebrated Theatine preacher (Paris: Vaton, 1865). Not all the sermons deal with the Feasts themselves. The homilies are on passages in the Gospels. There is a panegyric of St. Fortunatus.

Sermons for the Sundays and some Festivals of the Year,

by the Rev. Thomas White (New York: Wagner). Discourses of the most varied character, abounding in interest and instruction; language combines beauty and simplicity. The sermons were selected from White's MSS. and edited by Dr. Lingard.

A Parochial course of Doctrinal Instructions, by Charles J. Callan, O.P., and John A. McHugh, O.P., 4 vols (New York: Wagner). For all Sundays and Holy Days of the year. Based on the Catechism of the Council of Trent and harmonized with the Gospels and Epistles of the Sundays and Feasts. First two vols. cover all dogmatic subjects and remaining two all moral subjects.

The Gospels and Epistles of the Sundays and Feasts with outlines for sermons, by the same authors (New York: Wagner, 1922). Has been mentioned above in Chapter III.

The Pulpit Orator, by John Evangelist Zollner, tr. by Aug. Wirth, O.S.B. (New York: 1920). These six substantial volumes contain 364 elaborate skeleton sermons, seven for each Sunday, viz., two homiletic on Epistle and Gospel, one dogmatical, one liturgical, one symbolical, two moral; very methodical and simple in thought and style.

Homiletic Sermonettes on the Gospels, by the Rev. Frederick A. Reuter (St. Louis: Herder, 1926). Is intended for children but could easily be adapted for older people.

Explication des Evangiles des Dimanches et des principales fêtes de l'année en forme d'homélies. 4 vols. By R. P. Thiriet (Paris: Gabalda, 1926). This work was first printed at Hong Kong.

The Word of God, by Mgr. Borgongini-Duca, tr. from the Italian by Rev. F. J. Spellman, consists of brief meditations rather than sermons on the Gospels (New York: the Macmillan Co., 1921). Originally published in Rome under the auspices of the Society of St. Jerome for the Diffusion of the Gospel.

Homélies sur les évangiles des dimanches et principales fêtes, by Abbé Thiébaut, 4 vols. (Lyons: Vitte, *c.* 1850).

Sermons pour chaque dimanche, by Father Tschupick, S.J., tr. by P. Godard, 2 vols. (Paris : Vic et Amat).

Prônes, sermons et homélies pour tous les dimanches et fêtes de l'année, 2 vols. (Paris : Téqui). A selection of sermons by the best preachers of the last twenty-five years. Edited by Abbé Pluot.

La Prédication Populaire, by Abbé Pailler (Paris : Téqui). A sermon for each Sunday adapted from Saints Alphonsus, Charles Borromeo, Francis de Sales John Chrysostom, Gregory the Great, Augustine, Leo, Jerome, etc.

The Pastoral Year, or, New Instructions in form of Homilies for each Sunday in the year ; tr. from the French of the Abbé Reyre, S.J. (1735-1812) by N. J. Burton (Dublin : Duffy, 1857).

Doctrinal Discourses, by Dominican Fathers (Published at Aquinas College, Portland, Oregon, U.S.A.). The fifth and last volume was published in 1925. These sermons and " talks " are arranged according to the Sundays of the year.

Moret, Abbé J.J., *Homélies pour les dimanches et les principales fêtes de l'année.*2 vols. (Arras : Brunet). Five-minute talks and sermons of a quarter of an hour to the number of 152.

Short Sermons for the Low Masses of Sunday, by Father F. X. Schouppe, S.J., tr. from French by Rev. E. T. McGinley (New York: Benziger, 1883). Comprises in four series a methodical exposition of Christian Doctrine ; 226 brief sermons.

Three Minute Homilies, by Rev. Michael V. McDonough (New York : Benziger, 1924). Short " talks " for Low Masses on all the Sundays of the year and on the principal feasts, including eleven which on a Sunday would be only commemorated. Complete Gospel or Epistle printed at head of each sermon.

The Armour of Light, by Father J. J. Burke (St. Louis : Herder, 1925). Consists of five-minute sermons on the Epistles for Sundays and Festivals. *The Great Problem* (same author and publisher), is the same as regards the Gospels.

Courtes gloses sur les Evangiles du Dimanche, by Mgr.

Landrieux, Bishop of Dijon. Pp. 432 (Paris: Beauchesne, 10th edition, 1926).

Preaching Christ Crucified, by the Rev. Charles E. O'Neile (New York: Society for the Propagation of the Faith, 109 East 38th Street; 1926). Chiefly for the Lenten Season. Contains a series of sermons on mixed marriages.

Sermons for Sundays, by Owen A. Hill, S.J. (St. Louis: Herder, 1926). Contains useful subject index.

In the Footsteps of the Master, by Mgr. F. Borgongini Duca, tr. by F. J. Spellman (Boston: The Pilot Publishing Co., 1926).

Homiliaire: ou recueil d'Homélies sur les Evangiles, by Ignace Beaufays, O.F.M., and the Abbé Georges Malherbe (Brussels: Vromant, 1925). Exegetical commentaries and plans of homilies.

Calendrier du Prédicateur, by Chanoine Leclercq (Arras: Société du Pas de Calais). The issue for 1925 contains fifty-two "allocutions" for each Sunday of the year on grace and prayer. The 1926 issue deals with morality and sin, including the seven deadly sins.

SOME SERMON-BOOKS ON THE EPISTLES

Bonomelli-Byrne: *Homilies on the Gospels and Epistles*—See above.

Rev. Thomas Flynn: *The Master's Word in the Epistles and Gospels.* See above.

Rev. R. K. Wakeham, S.S: *Sketches for Sermons for the Sundays and Holidays of the year.* See above. The second volume is devoted to the Epistles.

Rev. N. M. Redmond: *Short Sermons on the Epistles for every Sunday in the year* (New York: Pustet).

Rev. F. P. Hickey, O.S.B.: *Short Sermons on the Epistles and Gospels* (London: B.O.W., 1922).

Abbé Benard: *Les Epitres et Evangiles des dimanches et fêtes de l'année.* 5 vols.

Charles J. Callan, O.P., and J. A. McHugh, O.P.: *The Gospels and Epistles of the Sundays and Feasts.*

Abbé Thiébaut: *Homélies sur les Epîtres.* 4 vols. Lyon: Vitte, 1852).

Rev. Michael Andrew Chapman: *The Epistle of Christ* (St. Louis: Herder, 1927). These short sermons are based on texts selected from the Sunday Epistles.

Rev. J. J. Burke: *The Armour of Light.* Short Sermons on the Epistles for every Sunday in the year (St. Louis: Herder, 1926).

Abbot Benedict Sauter, O.S.B.: *The Sunday Epistles* (London: Sands, 1909). An extensive work of some 560 pages, translated from the German by J. F. Scholfield. The epistles are expounded in dialogue form.

L'Abbé Louis Delmotte et Dom Maur Grégoire, O.S.B.: *Homiliare,* ou recueil d'homélies sur les épitres des dimanches et des fêtes (Brussels: Vromant, 1926). Exegetical commentaries and plans.

(3) SERMONS ON THE LITURGY

La Vie de l'Eglise exposée au peuple chrétien dans des sermons liturgiques. Le temps de Noel et de Paques, by Abbé Knoll. 2 vols. (Paris: Téqui).

Sermons et conférences pour l'année liturgique. (Paris: Bloud et Gay, 1923). By A. Lugan.

Prônes liturgiques, by Abbé Gaussens.

Plans de Sermons sur la liturgie, by Canon Decrouille.

Liturgical Sermonettes, by the Rev. Frederick A. Reuter. Intended for children. (St. Louis: Herder, 1926).

The Soul of the Sacred Liturgy, by the Abbé Sicard (London: Herder).

La Prière de l'Eglise ou les Collectes, by Mgr. Pichenot (Paris: Téqui, 1927). Short homilies on the first prayers of each Sunday and the principal feasts of our Lord, our Lady, and the Saints.

Allocutions or Short Addresses on Liturgical Observances and Ritual Functions, by the author of "Programmes of Sermons and Instructions" (Rev. T. MacNamara, C.M.) (Dublin: Browne and Nolan, 1884).

Le Christ dans la Liturgie, by Mgr. de Sussex.

(4) SERMONS FOR SPECIAL OCCASIONS

Unless a preacher have the somewhat rare gift of speaking with perfect *à propos* and that spontaneously

and *extempore*, he will find much needed help for sermons on special occasions in the published collections that come under this heading. The average priest asked to preach or, according to the usual euphemism, to 'say a few words' at a nuptial Mass or a funeral, the installation of an organ or the consecration of a church may contrive to acquit himself of the task without discredit. But unless he has learned the art, for art it is, from the masters of it, he is unlikely to improve the occasion by drawing impressive and memorable lessons from the circumstances of the hour.

(*a*) MISCELLANEOUS

Addresses on Patriotic and Civic Occasions—by Catholic Orators. 2 vols. (New York: Wagner). Delivered in the United States and dealing mainly with citizenship and patriotism in their relations with religion; among the orators are several distinguished laymen.

Occasional Sermons and Addresses. 2 vols. (New York: Wagner). By Cardinal O'Connell, Archbishops Ireland, Blenk, and Montgomery, Bishops Bradley, Cotter, Donague, O'Gorman, Hortsman, etc. For such occasions as religious profession, priest's first Mass, funerals, laying of cornerstone, silver jubilee of priest, opening of schools, dedication of church, conventions, gatherings of Non-Catholics, etc.

Allocutions et sermons de circonstance, by Mgr. Julien Loth (Paris: Téqui). For first communion, profession, first Mass, marriage, blessings of churches and of bells, installation of organ, charity sermons, etc.

Sermons et allocutions de circonstances, by the Abbé Ch. Bouisson.

Discours de circonstances, by Chanoine G. Simon (Paris: Haton, 1904). Chiefly panegyrics, funeral addresses, golden and silver Jubil es, marriage discourses.

Allocutions et discours de circonstances, by Canon Béral (Paris: Vic et Amat).

One of the largest collections of the kind is that by the indefatigable compiler Abbé C. Martin in seven large volumes, published in 1887.

Sujets de circonstance ou plans d'instructions, by the Abbé Stéphen Truchot, 2 vols. (Paris: Vivès, 1877). An extremely varied collection, taking in not only occasional sermons, but the various festivals of the year, moral subjects, etc. A most useful book.

A large proportion of the sermons of Father Robert Kane, S.J. (q.v.) were delivered on special occasions.

Discours et panégyriques, by R. P. Monsabré, O.P., 4 vols. (Paris: Lethielleux, 1901, etc.). Contains a very great variety of sermons and addresses of all kinds.

Mélanges oratoires. Oraisons funèbres, panégyriques, et autres discours de circonstances, by R. P. Caussette (Paris: Palmé, 1876, 1882).

Discours de circonstances, by Mgr. Plantier (Paris: 1862). For *fêtes agricoles*, distributions of prizes, laying of foundation stone, etc.

Sermons à des religieuses, by Mgr. Landriot (Paris: Palmé, 1881). For clothings, professions and similar occasions.

Instructions et allocutions, by PP. Duhayon et Lyna, S.J., 2 vols., 1,700 pp. (Paris: Turpin). A most useful work. Intended for those who have to direct or to preach to various sodalities, working-men's clubs, Third Orders, Conferences of the St. Vincent de Paul Society, and various other "Œuvres." It is largely based on the Encyclical *Rerum Novarum*.

Retraites et sermons d'œuvres, by Père Gondrand (Paris: Delhomme et Briguet, 1899).

Panégyriques, eloges funèbres et discours de circonstance, 2 vols., by Abbé Pergeline (Paris: Vic et Amat, 1895).

Sermons Preached on Various Occasions, by Cardinal Newman (London: Longmans). The volume so entitled contains some of the finest examples of Newman's eloquence, among others "The Second Spring."

Sermons sur quelques grands sujets, by Chanoine S. Ducos (Avignon: Aubanel Frères, 1927). This book is arranged typographically in a way that makes it very useful for reference.

Cardinal Bourret's *Discours de Circonstance*, edited by Mgr. E. Ricard (Rodez: E. Carrère, n.d.) form a

thick volume of 600 pp. and were delivered on a great variety of occasions—translation of relics, jubilees, crowning of statues, pilgrimages, etc. Others are connected with education.

Two Crowded Years. Selected Addresses, Pastorals, and Letters during the first two years of his episcopate, by Cardinal Mundelein. (Chicago : Extension Press) 1918.

(*b*) MARRIAGE ADDRESSES

Discours de Mariage, by Abbé Stephen Coubé. pp. 275, 1910.

Allocutions matrimoniales, by Abbé Duplessy (Paris : Téqui).

Noces chrétiennes. Allocutions nouvelles pour mariages, by Abbé Félix Klein (Paris : Beauchesne).

Instructions familières sur le Mariage, by Chanoine Nysten (Arras : Brunet, 1910). "Nature, vie intime, préparation," followed by ten discourses for the day of the marriage ceremony.

Discours de Mariage, by Mgr. Julien, Bishop of Arras, 1927.

Choix de discours et allocutions de mariage, by J. Guillermin (Paris : Bloud, 1890). Selected from the works of distinguished preachers from Fenelon to Mgr. d'Hulst. An excellent work.

Discours et allocutions de mariage, by Mgr. D'Hulst (Paris : de Gigord), being vol. XII of his *Mélanges Oratoires.*

(*c*) FUNERAL DISCOURSES

Short and Practical Funeral Addresses, by Rev. Antony Hayes (New York : Wagner).

Funeral Sermons, by Augustine Wirth, O.S.B., 2 vols. (New York : Benziger).

Panégyriques et oraisons funèbres, by Mgr. Besson (Paris).

Oraisons funèbres, by Mgr. d'Hulst (Paris : de Gigord). Being vols. I. and II. of his *Mélanges Oratoires.*

Salvage from the Wreck, by Father Gallwey, S.J.

(London: Burns & Oates, 1903). "Memories of Friends departed, preserved in (eighteen) funeral discourses."

Oraisons funèbres (including Montalembert and O'Connell) among the works of Lacordaire.

The *Oraisons Funèbres* of Bossuet are among the greatest of his oratorical efforts.

Gloires nouvelles du Catholicisme, by Père Ventura (Paris: Gaume, 1859), tr. from Italian. Contains eight great funeral orations (including O'Connell) and the biography of a Roman lady.

Massillon Fléchier Mascaron. Oraisons funèbres, précédées de l'essai sur l'Oraison funèbre par Villemain (Paris: Garnier, 1875), pp. xxxi+564.

(*d*) PANEGYRICS: Sermons on Saints or great Catholics.

Panégyriques et oraisons funèbres, by Mgr. Besson 3 vols. (Paris: Téqui).

Biographies et panégyriques, by Abbé Perreyve (Paris, Téqui).

Sermons et panégyriques pour le temps actuel, by Canon Jarossay, 2 vols. (Paris).

Panégyriques et oraisons funèbres, by Mgr. d'Hulst (Paris: de Gigord), being vols. I, II and III of his *Mélanges oratoires.*

La Religion catholique dans la vie humaine. Panégyriques et discours, by R. P. Janvier, O.P. (Paris: Lethielleux). Includes the *oraison funèbre* of Marshal MacMahon.

Discours et panégyriques, by R. P. Monsabré, 5 vols. (Paris: Lethielleux).

Panegyrics of the Saints. From the French of Bossuet and Bourdaloue. Edited by Rev. D. O'Mahony, with Introduction by Abbot Cabrol, O.S.B. (Kegan Paul, 1924).

Homilies on the Common of Saints, 2 vols., by Bishop Bonomelli (New York: Wagner).

Vies des saints à l'usage des prédicateurs, by the Abbé Ch. Martin (Paris: 1861). A volume to every three months, the work contains 1° the life of each day's

saint, 2° a panegyric on him, 3° materials under the titles of Scripture; the Fathers; Comparisons; emblem figures; Virtue and maxims of the saint; plans for panegyrics; encomia; bibliography.

(*e*) SERMONS ON OUR LADY

All collections of sermons for the Sunday and Festivals contain sermons for the various feast days of our Lady. Ample materials of all kinds for such sermons may be found in the very numerous "Months," Lives of the Blessed Virgin, and treatises on her privileges. Cabrini's *Saturday Dedicated to Mary* may be especially mentioned.

Recueil de sermons pour chaque jour du mois de mai (Paris: Gaume, 1857). Translated from the Flemish.

Mois de Marie des Prédicateurs, by the Abbé Martin, 2 vols. (Paris: 7th edition, 1870). A complete course of sermons, lectures, instructions, with ample materials of all kinds, for every day of May, for all the feasts of our Lady and on all subjects connected with her.

Marie, ses Mystères et son Culte, by Abbé Himonet, 2 vols. (Paris: Tolra). Consists of 83 instructions on all the Feasts of our Lady: the same author has also published *Marie, Miroir de Justice*, and *Marie, Cause de notre Joie* which are "Months" of Mary.

La Reine du Paradis, by the Abbé Ch. Rolland, 2 vols. (Paris: Gabalda; 7th edition, 1909). Consists of 123 discourses on our Lady from the dogmatic, liturgical, historical, and moral point of view. Nearly 1,200 pages.

Quarante Instructions courtes, simples, et pratiques sur la Sainte Vierge par un chanoine titulaire. pp. 320 (Arras: Brunet, 2nd edition, 1924). Intended for the use of preachers and directors of sodalities.

Choix de discours des plus célèbres orateurs contemporains sur la Sainte Vierge, 2 vols. (Arras: Brunet, 6th edition).

(5) SERMONS FOR THE SEASONS (LENT, ADVENT, ETC.).

Some of the best sermons of the great preachers were composed for Advent and Lent. See the works of Bossuet and Bourdaloue and those of the great Con-

férenciers of Notre Dame. Massillon's *Petit Carême* is famous and so is Segneri's Quaresimale. Two Series of Lenten Sermons, by F. X. McGowan, O.S.A. (New York: Pustet).

Quarante lectures ou instructions pour le Carême, by Abbé J. Recordon.

Sermons de Carême, by Mgr. Gay, 2 vols. (Tours: Mame, 3rd edition, 1908 and *Sermons d'Avent*, 1895).

Non Serviam; Phases of the Sacred Passion. Two courses of Lenten Sermons by Rev. W. Graham (New York: Wagner).

Nature et Grace. Sermons pour le Carême, by R. P. Condrand (Paris: Beauchesne).

Lenten Conferences, by Padre Agostino da Montefeltro, tr. from Italian by C. A. Ansell, three series (London: T. Baker, 1890).

Dimanches et fêtes de l'Avent, by R. P. Monsabré, O.P. (Paris: Lethielleux, 1902).

Sermons pour le Carême, by Saint Léonard de Port Maurice. 2 vols., tr. by Abbé Labis (Tournai: Castermann, 1867, etc.). An important work on Advent, *Prêchons l'évangile*, by Abbé Pailler has been referred to under the head of *Sermon Materials.*

Le Carême d'après les évangiles, by Abbé Jules-Théodose Loyson (Paris: Albanel) and *L'Avent d'après les évangiles.*

Sermons et conférences pour le Carême, by Abbé Holaind (Paris: Poussielgue, 1886).

Instructions sur le Carême et les quatre fins dernières de l'homme, by Abbé Réaume (Paris: Lecoffre, 1851).

Trente-deux Instructions pour le temps de Carême, by Abbé Ch. Martel (Arras: Brunet) c. 1910.

Lenten Exercises, by Archbishop Vaughan (Sydney, N.S.W.: Flanagan, 1877). Preached in St. Mary's Pro-Cathedral, Sydney. End of Man, Sin, Grace, Prayer. Appendix with some occasional discourses.

The Quaresimale (*Lent*) of P. Paulo Segneri, S.J., tr. by James Ford, 3 vols. (London: Masters, 4th edition, 1869). The translator, being a Protestant, has omitted the sermon on Purgatory and " all passages of a decided Roman Catholic . . . . character."

Lenten Sermons, by Father Paul Segneri, S.J. (New York : The Catholic Publication Society, 1872-4), 2 vols. Contains 26 out of the 40 sermons of the original Quaresimale.

Good Friday to Easter Sunday, by Father Robert Kane, S.J. (London : Longmans, 1914). The Five Wounds, the Seven Last Words, the Seven Dolours, B.V.M., Easter Sunday, Flowers in the Tomb.

Le Saint temps de Pâques dans ses cérémonies, by the Abbé Simon Knoll (Paris : Téqui, 1926).

En vue des Pâques, by Abbé Pailler (Arras : Brunet, 1923). Seventy-two Instructions for Lent and Easter.

Petits Carêmes, by R. P. Monsabré, O.P., 2 vols. (Paris : Lethielleux). Preached at Le Havre, 1898-1902.

A course of Lenten Sermons, by Rev. Peter Sabela (London : Burns, Oates, & Washbourne) on the Passion of Our Lord.

Sermons de Carême, by the Abbé E. Duplessy (Paris : Téqui, 1927).

Nine Courses of Lenten Sermons, by Father Augustine Wirth, O.S.B. (Elizabeth, New Jersey, 1891).

Preaching Christ Crucified, by Rev. Charles E. O'Neile (New York : Society for the Propagation of the Faith, 1926).

Christ in the Lenten Gospels, by Father Bampton, S.J. (London : Burns, Oates & Washbourne, 1927).

Preachers frequently publish under the sub-title of Lenten Sermons courses of lectures or sermons such as might be preached at any time of the year. Many of these are to be found among the publications of Wagner (New York).

For May Sermons see above Section iv (*e*). For November there is "*The Poor Souls in Purgatory ; A Homiletic Treatise* (with some specimen sermons) by the Rt. Rev. P. W. von Keppler. Adapted into English by the Rev. Stephen Landolt (St. Louis : Herder, 1923). Seventeen chapters on preaching about the Holy Souls, followed by texts and sketches for Sermons.

Pentecost Preaching, by the Rev. Arthur Devine,

C.P. (London : T. Baker, 1908), consists of twenty-five sermons on the Gospels for the Sundays after Pentecost, with a synopsis of each sermon.

(6) SERMONS, ETC., FOR MISSIONS

R. P. Maynard—*Sermons pour une Mission* (Paris : Vic et Amat, 1904).

Saint Léonard de Port-Maurice—*Sermons pour les Missions*, 2 vols. (Tournai : Castermann) 1867 and subsequent editions.

Père Felix Giordano, O.M.—*La Mission*, ou sermons populaires pour les retraites et missions ; fruit of forty years' experience on the Mission.

Abbé Grison—*l'Apôtre Missionnaire* évangélisant toutes les classes de la société et parlant à tous, aux hommes surtout, le langage de la foi, de la raison et du cœur. 10 vols. (Paris : Raveaux, 1866).

Abbé Dominget—*Manuel Complet des Missionnaires.*

In the series of *Sermons from the Flemish*, elsewhere referred to, there are two vols. devoted to Mission Sermons. New edition, 1920, published by Michael Kearney, Beda House, Anerley, London, S.E.

Abbé J. Sabouret—*Manuel des Missions Paroissiales* ('Desclée, de Brouwer, 1910). Claims to be up-to-date in its outlook and spirit, and in the methods which it recommends. General instructions on the great truths, special instructions for each class of persons.

Entretiens pour le Carême, les Retraites, et les Missions (Paris : Téqui). On the fundamental truths.

Abbé Jouve—*Le Missionnaire de la campagne* (Paris : Tolra) 1st edition 1874, 18th edition (36th thousand) c. 1915, 4 vols. An excellent work. Consists entirely of sermons and instructions.

Jacobus Tiran, S.J.—*Missionarius*, 3 vols (Turin : Cagliero, 1904). A complete manual (in Latin) of missions, the manner of conducting them and sermons to be preached at them. This new edition is revised by Father H. Ponzini, S.J.

Van de Kerckhove, S.J.—*Manuale Missionum* (Ghent) 2nd edition, 1870, pages 1-109, on How to give missions.

The rest consists of matter for Sermons, admirably arranged.

Abbé Albrand—*Le Guide-Eclair du Missionnaire et du Chrétien.* 2 vols., 500 pp. each (Paris : Téqui, 1908).

Père Nampon, S.J.—*Manuel du Missionnaire* (Lyon) 2nd édition, 1848. Deals with methods. Does not give sermons.

R.P. du Bost—*Petit Manuel des Missions*, offert aux zélés pasteurs des ames et aux jeunes missionnaires. Nouvelle édition entièrement refondue (Lyon : Vitte, 1921).

Rev. Walter Elliot, C.S.P.—*A Manual of Missions*, pp. 256 (Washington : Offices of " the Missionary," 1922.) A complete guide to all who give missions, conduct retreats, preach special sermons. The same author has more recently published *Mission Sermons* (Apostolic Mission House, Brookland Station, Washington, D.C., 1927) in three volumes.

R. P. Berthier.—*Le Prêtre dans le ministère des missions, des retraites, et de la prédication*, 2 vols. (Paris : Haton). Contains both mission sermons and directions for the giving of missions.

R. P. Villard, Missionnaire de la Salette—*Le Missionnaire au XIX^e siècle*, two thick vols., 4th edition.

R. P. François Bouchage (C.SS.R.)—*Théorie du Missionnaire*, 2 vols. (Paris : Beauchesne, 1912).

Détail d'une mission—gloses—conférences—sermons. Partly a systematic treatise, partly materials, outlines, etc., for the actual sermons of the mission.

Homiletisches Handbuch. Though the scope of this little work does not include books in foreign languages other than French, an exception is made for this German book both because of its exceptional usefulness and because of the likelihood of its being translated into English.

The full title of the work might be thus rendered in English : " Homiletic Handbook for Missions, Mission Renewals, Retreats, Octaves, and Triduums and for Religious Lectures to Catholic Organizations." By Father Max Kassiepe O.M.I. (Paderborn : Ferdinand

Schöningh, 4th edition 1925-6). The work is in four substantial volumes. The contents run somewhat as follows: The first volume contains two sections, viz. a compendium of mission homiletics, dealing with the principles on which mission preaching should be based. The second section deals with the fundamental truths that must be preached in all missions. On each of these (end of man, death, hell, etc.) he gives homiletic hints and a sense of sermon sketches or outlines. Vols. II and III treat in a similar way the other great subjects of preaching:—Christ (258 pages), the Commandments, Family Life. Section six is devoted to preaching to children, the subject being dealt with very fully. Vol. IV, section seven deals with the sanctification of youth, section eight with special institutions—popular retreats on the Dutch plan, Sermon series for novenas, triduums, etc. The last section is devoted to methods of work which affect the entire mission.

(7) SERMONS FOR PARTICULAR CLASSES OF PERSONS

Though instinct and intuition may help a preacher who has to address a special type of audience, the qualification which commonly conduces most to his success is experience, combined, no doubt, with teachableness and sympathy, without which experience were of no avail. If then a preacher lack such experience it would seem both natural and advisable that he should have recourse to the experience of others, rather than risk taking the wrong line with his audience. Hence the utility of the books listed in the present section.

(*a*) SERMONS TO MEN

For the preparation of sermons to men, preachers, if they need books at all, may find as much help in those that are not sermon books in the strict sense as in those here listed. Such a book, for instance, as *True Men as We Need Them* (Dublin: Gill) by the Rev. Bernard O'Reilly, may help, though by no means new and up to date. I would mention also *Thoughts and Counsels for the Consideration of Catholic Young Men* (New York:

Benziger, 1889) by Father P. A. Van Doss, S.J., translated and adapted by Father Augustine Wirth, O.S.B.

In any case there is less need, as regards men, of specialized books such as form the chief contents of this section of the work.

Mgr. Gibier—Conférences aux hommes, 10 vols.

Mgr. Gibergues—Instructions aux hommes du monde. Several series entitled :—*Mari, Père, Apôtre, Devoirs des hommes envers les femmes, La Doctrine de l'amour,* etc. (Paris : de Gigord, 1917). Preached between 1900 and 1910.

Abbé Charles Bouisson—*Sermons et Allocutions aux hommes seuls.*

Rev. Reynold Kuehnel—*Conferences for Men* (New York : Wagner, 1917).

These Conferences deal largely with *Social* questions. Six of them are directed against Socialism : Others deal with labour conditions, wages, Catholic education, politics, the daily life of the worker and its problems from the religious point of view.

Rev. W. Graham—*Duty* : Conferences to Young Men (New York : Wagner, 1910).

Abbé Lallemant—Allocutions pour les jeunes gens, 5 vols. (Paris : Téqui).

R. P. Ch. Lacouture—*Quinze années d'apostolat chez les hommes qui désertent les églises* (Paris : Beauchesne, 1902, etc.).

Father Joseph Rickaby, S.J.—*Four Square* : or, The Cardinal Virtues. Addresses to Young Men (New York : Wagner, 1908).

Father F. X. Weninger, S.J.—*Original Short and Practical Conferences for Married Men and Young Men* (Cincinnati, 1883).

Sermons et Allocutions militaires, par l'Abbé Morance (Paris : Téqui) 2 vols.

Paroles du Soir—By Edmond Thiriet, 4 vols. (Paris : Lethielleux, 1906). Intended expressly for men.

Le jeune homme chrétien—By Abbé Toublan (Paris : Lethielleux, c. 1920).

Outlines of Sermons for Young Men and Young Women

—By Rev. Joseph Schuen, edited by Rev. Edward J. Wirth (New York : Benziger, 1906).

Discussions cordiales et familières avec les hommes qui négligent la pratique de leurs devoirs religieux—By the Abbé Bouguet, 2 vols. (Paris : Pelagaud, 1872).

(*b*) SERMONS TO BOYS

Besides books of actual sermons to boys the preacher's library will no doubt contain books of moral and religious instruction intended specially for boys. I venture to mention, as something of a new departure, *Fortifying Youth, or Religion in Intellect and Will*, by a Christian Brother (Dublin : M. H. Gill, 1926). It is an attempt to implant in boys' minds a solid, rational, and even scientific basis for their religious beliefs, while providing a sort of introduction to higher religious studies. Another type of book would be Father Conroy, S.J.'s *Out to Win* (Benziger, 1919) in which American boys are addressed in their own very slangy dialect.

Father Herbert Lucas, S.J.—*At the Parting of the Ways* (London : Sands, 1906). *In the Morning of Life* (London : Sands, 1904). *We Preach Christ Crucified* (London : Sands, 1904).

Father Joseph Rickaby, S.J.—*Ye Are Christ's* (London : Burns, Oates & Washbourne, 1903).

Mgr. Tissier—*Le bon esprit au collège* (Paris : Téqui). *Les jeunes ames* (Paris : Téqui).

P. Lallemand—*Allocutions pour les jeunes gens.* 5 vols. (Paris : Téqui).

Abbé Morice—*Jeunesse et Idéal* (Paris : Téqui, 1922).

Abbé Texier—*La Piété chez les Jeunes. La Charité chez les Jeunes.* 2 vols. (Paris : Téqui).

Ch. Vandepitte—*Conférences à la jeunesse des écoles.* 3 vols. (Paris : Téqui).

Rev. Reynold Kuehnel—*Conferences for Boys* (New York : Wagner, 1914). Fifty lectures, practical and direct in character. The patron saints of youth are one after the other set before boys as models. The

different types of boy are discussed. The faults, failings and virtues of boyhood are set forth and there are talks about vocation.

Father F. C. Doyle, O.S.B.—*Lectures for Boys.* 3 vols. (London : Washbourne, 1896). For the Sundays of the year, our Lady's Festivals, the Passion, the S. Heart, and Miscellaneous subjects. These are sermons in the ordinary meaning of the word.

Le Collège chrétien Instructions dominicales. Par Mgr. Baunard. 2 thick vols. (Paris : Poussielgue, 1889). Preached in the Collège Saint Joseph at Lille but possessing much more than a local interest.

Retraites pascales et Allocutions du dimanche. Par l'Abbé Pergeline. 2 vols. (Nantes, 1894). Preached in the Externat des " Enfants-Nantais."

(*c*) SERMONS TO CHILDREN

This list of books of sermons to children is somewhat meagre. Apart from the possibility of other such books existing which have escaped the notice of the author, this is partly due to the fact that Catholic addresses to children fall for the most part under the head of catechetics and so do not come within the scope of the present work. Yet the set discourse to children as distinct from catechetical instruction is a feature of Catholic missions and is common enough on other occasions also. So that it is surprising that a more abundant sermon literature does not exist. No doubt the preacher can take as the basis of his sermons the books of informal instructions or talks to children of which a considerable choice is available. Such are, for instance, those excellent books by Mother Loyola—*First Communion, The Soldier of Christ,* and so on. Such, too, are those delightful books of piety and instruction for children by Mgr. de Segur. A portion of these has been translated under the title *Manual of Instructions for Little Children* on prayer, temptation and sin, confession, communion, piety, and the Child Jesus, published by Charles Eason of Dublin.

Best of all in many ways are the writings of Father

Furniss, C.SS.R. who in the latter half of the last century gave in England and in Ireland wonderfully successful missions to children.[1] Originally appearing in penny numbers under the general name of *Books for Children* they had an immense circulation. The publisher, Messrs. James Duffy, of Dublin, reported in 1895 that over four millions had been sold, and the demand continues. They were collected in a volume of 572 pages under the title *God and His Creatures.* The above are samples of a class of books midway between the systematic catechetical instruction and the formal sermon.

Rev. D. Chisholm—*The Catholic Child's Little Sermons* (Aberdeen : The University Press, 1889).

Abbé Montier—*La culture des lis.* Causeries à " Mes Tout Petits " du jeudi.

Father Ferreol Girardey, C.SS.R.—*The Word of God Preached to Children* (New York : Wagner, 1913).

Subjects : Creed, Means of Grace, Commandments.

Abbé Jahan—*L'Education de l'enfant par l'Evangile Dominical* (Paris : Procure Générale, 1922).

Canon J. S. Richter—*Sunday School Sermonettes* (New York : Wagner, 1919).

A three years' course of brief and practical instructions on Catholic doctrine and practice.

Rev. Frederick Reuter—*Story Sermonettes for the Children's Mass* (New York : Wagner, 1921). *Parable Sermonettes for the Children's Mass,* 1923. For all the Sundays of the year. *Homiletic Sermonettes on the Gospels.* 1926. In the last-named work each little homely talk is followed by a résumé of the life of some saint.

V. Rev. A. A. Lings—*Sermons for the Children's Mass,* according to the Sundays and Principal Festivals of the year. Adapted from the Original of Rev. R. Frassinetti (New York : Benziger, 1900).

Rev. M. Parks—*The Sunday Gospels explained to Children* (New York : Wagner, 1914).

Rev. Frederick Reuter—*Short Sermons for the*

[1] See *Father Furniss and His Work for Children.* By Rev. T. Livius, C.SS.R. London : Art & Book Co. 1896.

Children's Mass (New York: Wagner, 1914. On the Gospels of all the Sundays of the year.

Abbé Verdrie—*Conferences to Children* on Practical Virtue (New York: Wagner).

Non-Catholic homiletical literature is particularly rich in sermon books of all kinds for children. It would be easy to give hundreds of titles, but for reasons already given I refrain from doing so. It would, however, be a good thing if experienced priests and missioners would study this literature with a view to producing for preachers to Catholic children instructions, talks, materials, sermons on similar lines but Catholic in doctrine. Very useful, for instance, would be some such publication as *The Children's Pulpit*, described as "a comprehensive library of religious and moral instruction for the use of preachers and teachers in the preparation of sermons and addresses for the young." It runs to some sixteen volumes. Something of the kind would be a helpful supplement to the many excellent Catholic works of catechetical instruction.

(*d*) SERMONS TO WOMEN AND GIRLS

It is probable that, as in preparing sermons to men, a preacher will find his most useful material in books, other than sermon books, dealing with various aspects of woman's life and work. We might mention, for instance, that old, and no doubt old-fashioned, but once much used book *The Mirror of True Womanhood*, by the Rev. Bernard O'Reilly. Originally published in America in 1877, it passed through many editions there, and through several further editions when reprinted by Messrs. Gill, of Dublin. It is a 'whole duty of woman' and is directed against the naturalism and secularism already threatening when it was first written. A more modern book is *A Young Woman's Problems* by the Rev. P. A. Halpin, published by Joseph Wagner, of New York (1905). Deals with the meaning of life, work, motives, happiness, crises, character. Then there are the various collections of Sodality lectures such as Father Garesché's two volumes of

Sodality Conferences (New York: Benziger, 1923-4), *Home Truths for Mary's Children*, two series, *The Catholic Girl in the World* (Burns & Oates, 1901), by Blanche Anderdon, Madame Cecilia's various books for the Sodality, and Lady Lovat's excellent book, *Marriage and Motherhood* (Burns, Oates & Washbourne).

Outlines for Conferences to Young Women, by Abbé Blanchard (New York: Wagner, 1912). A thin brochure of 33 pp.

Conferences for Young Women, by Rev. Reynold Kuehnel (New York: Wagner).

Conferences for Married Women, by the same. (Same Publisher.)

La Femme chrétienne, par Mgr. Chapon (Paris: Téqui).

Conférences aux femmes chrétiennes, par Mgr. Dupanloup (Paris: Téqui).

Mgr. Tissier—*Les Femmes du Monde. La langue des Femmes, Tentations et Tâches de Femmes*, etc. (Paris: Téqui).

Conférences aux jeunes filles sur l'Apostolat chrétien, par le Chanoine Moussard (Paris: Téqui, 1907).

Outlines of Sermons for Young Men and Young Women, by Rev. Joseph Schuen. Edited by Rev. E. J. Wirth (New York: Benziger, 1896, 1906).

Echos des entretiens de l'Abbé Huvelin aux Femmes chrétiennes (Paris: Roblot, 1916).

Padre Ventura—*Les Femmes de l'Evangile* (2 vols.), *Apostolat de la Femme catholique* (2 vols.) Two series of homilies preached in Paris.

Abbé Carron—*Instructions* prêchées à Saint André d'Antin et à la Madeleine (Paris: Téqui). Instructions on the Valiant Woman, the Secret of her strength, her rule (husband, children, servants), her inner life, strangers, the money question, alms, clothes, etc.

Les vertus chrétiennes enseignées aux jeunes filles by Chanoine Toublan (Paris: Lethielleux, 1902). The same Author has also published, on similar lines, *La Jeune Fille Chrétienne.*

Conférences adressées aux mères chrétiennes, by the Abbé Th. Pierret (Paris: Poussielgue, 1869). Part I

deals with the education of children. Part II with various subjects connected with women's life and work. Prayers are given at the end.

Sermons for the Children of Mary, by Rev. Ferdinand Callerio, translated from the Italian by Father Richard F. Clarke, S.J. (New York: Benziger, 1898). Fifty-two sermons dealing with almost every aspect of a woman's spiritual life and with certain aspects of worldly life.

The Valiant Woman (La Femme forte), translated from the French of Mgr. Landriot. Two different English translations of this have been published. One was by Alice Wilmot Chetwode and was published by Messrs. Gill, of Dublin. The other was by Helena Lyons and was published by Messrs. Burns & Oates in 1914. The book consists of a series of conferences based on the well-known passage in the book of Wisdom about the *mulier fortis*. Mgr. Landriot published a sequel to *La Femme forte* under the title *La Femme pieuse*, 2 vols. (Paris: Palmé, 5th edition 1868). The piety inculcated is in the spirit of St. Francis de Sales.

Aux Mères Chrétiennes: instructions pastorales, by the Abbé Fromentin (Paris, 1925). Such subjects as Silence, the Battle of Life, Selfishness, Serenity, Imperfections, Kindness, Simplicity, Peace, the Blessed Eucharist.

Christian Education, or the Duties of Parents, by Rev. William Becker, S.J. (St. Louis: Herder, 1899, new edition 1912). Translated from a book of German sermons.

Sermons on the Different States of Life, 2 vols (New York: Benziger, 1897), by Father Francis Hunolt, S.J. Duties of parents towards children and vice versa, of superiors and inferiors, the young, married people, etc.

(8) SERMONS ON THE BLESSED EUCHARIST

The Holy Hour—Conferences on the Holy Eucharist for all Sundays of the year. By Rev. W. Graham (New York: Wagner, 1912).

Eucharistic Conferences, by Père Monsabré, O.P.

(London : Burns, Oates & Washbourne, 1900). Translated by Comtesse Mary Jenison.

Sermons of the Blessed Sacrament, by Rev. Dr. Schuerer. Edited by Rev. F. X. Lasance (New York : Benziger).

Discours eucharistiques. 5 series (Paris : Lethielleux, 1910, sq.). These sermons and addresses were delivered at various Eucharistic Congresses and are published under the auspices of the permanent Committee of International Eucharistic Congresses.

Gloires et Bienfaits de l'Eucharistie, par l'Abbé S. Coubé.

La sainte Eucharistie, Somme de théologie et de prédication eucharistiques. Par l'Abbé Jourdain, 4 vols. (Paris : 1902).

Sermons in Honour of the Blessed Sacrament, by F. X. Weninger, S.J. (Cincinnati : Lowen, 1884).

Somme de la Prédication Eucharistique, par Albert Tesnière (Tourcoing, 1912, 4th edition).

A very extensive work in five large volumes.

The Eucharistic Emmanuel. Sermons for the Forty Hours' Devotion. By Father Peter Geiermann, C.SS.R. (St. Louis : Herder, 1927).

Le Mystère d'Amour. Considérations sur la Sainte Eucharistie. Par R. P. Lecornu (Paris : Téqui).

L'Evangile de l'Eucharistie, par Mgr. Pichenot (Paris : Téqui). Familiar addresses delivered on Sundays at the cathedral of Sens and dealing with every aspect of the Eucharistic life of our Lord.

Le Paradis sur Terre, par l'Abbé Ch. Rolland, 2 vols. (Paris : Gabalda, 15th edition, 1911). Consists of ninety-seven discourses on the Blessed Eucharist from the dogmatic, liturgical, ascetical, and moral points of view.

A Series of Ten Instructions on the Most Blessed Sacrament of the Altar, by Rev. Henry Banckaert, C.SS.R. (London : Burns & Oates, 1908). Not fully worked up into the form of sermons.

Simple Instructions on the Holy Eucharist as Sacrament and Sacrifice, by Canon G. E. Howe (London : Washbourne, 1912).

Le Prédicateur de l'Eucharistie, par M. le Rédacteur

de 'l'Echo des Presbytères" (Paris: Tolra, 1898). For Quarant' Ore, Perpetual Adoration, Holy Thursday, Triduums, Corpus Christi, First Communion, and other Eucharistic occasions. Contains sermons, detailed plans, and sketches.

The Eucharistic Triduum, by Père Jules Lintelo, S.J., tr. by Father F. M. de Zulueta, S.J. (London: Washbourne, 1909). Intended as an aid to priests in preaching frequent and daily communion.

Fourteen Eucharistic Tridua, by Rev. Lambert Nolle, O.S.B. (London: Herder, 1915). Based on Biblical topics. The author was a monk of Erdington Abbey, Birmingham. The instructions are intended to be given to young children.

Perhaps the most important collection is *Discours Eucharistiques*, being the papers, sermons, lectures, etc., delivered in French at the various Eucharistic congresses. It is published under the auspices of the Permanent Committee of International Eucharistic Congresses, but includes discourses delivered at French National Eucharistic Congresses. The collection is published in volumes of 4-500 pages, published by Lethielleux, of Paris. The first volume appeared in 1910 and covers the years 1881-1890. Many further volumes have been published since that date. Then it is usual to bring out in volume form the transactions of each International Eucharistic Congress and these volumes contain studies on the Blessed Eucharist from every possible angle.

(9) THE SERMONS OF SAINTS

THE fact that a preacher is a man of exceptional holiness of life does not guarantee the rhetorical quality of his sermons, but it quarantees the presence of other and more precious qualities—deep conviction, sincerity, purity and integrity of faith. It is a guarantee that the preacher has first practised what he is preaching, and this lends a power to his words that no eloquence could impart to them. Hence I have thought it well to make this special section for the sermons of the canonized servants of God.

The sermons of the Saints who lived during the first four centuries will be found in the various collections of Patrology, of which the best known and the most complete, though not the most accurate and scholarly, is that edited by the Abbé Migne.

St. Thomas Aquinas.—Sermones et opuscula concionatoria parochis universis et Sacris praedicatoribus dicata et edita a J. B. Raulx. 4 vols. 12mo. or 2 vols. 8vo. (Paris: Œuvre de Saint Paul). Contains a great wealth of preaching matter—Compendious sermons for all the Sundays, on the Creed, the Our Father and Hail Mary, the Commandments, the life of Christ, the Blessed Sacrament, etc., etc.

The Homilies of St. Thomas Aquinas upon the Epistles and Gospels for the Sundays of the Christian year, translated by John M. Ashley, Vicar of Fewston, Yorks. (London: Hayes, 2nd edition, 1873).

St. Charles Borromeo.—Homélies et Discours pour l'Avent et le Carême. Traduits par les abbés Lecomte et Venault (Paris: Douniol, 3 vols. 1901).

St. Alphonsus Liguori.—Sermons for All the Sundays of the year. Translated by Rev. N. Callan, D.D., Maynooth (Dublin: Duffy). First published 1852, 6th edition 1868, new edition 1882, etc. An earlier work was *Sermons on Various Subjects* translated from the Italian of St. Alphonsus Liguori. Pp. 550. (Dublin: Richard Grace, 1845).

The Centenary Edition of the Works of St. Alphonsus, edited by Father Eugene Grimm, C.SS.R. 24 vols. (New York: Benziger, 1887). Volume XVI consists of Sermons for Sundays. Volume XVII contains Preaching, the Exercises of the Missions, Various Counsels, Instructions on the Commandments and Sacraments.

Out of the eighteen volumes of his works in the French translation only one is taken up by sermons.

St. Francis de Sales.—Sermons, edited by Abbé H. Chaumont, 3 vols. (Paris: Beauchesne, 1880 and newer editions). In the edition of the Saint's complete works (24 vols.) now in course of publication by Emmanuel Vitte of Lyons, the Sermons fill vols. 7-10

inclusive. Dom Mackey, O.S.B., published some years ago a little book entitled *St. Francis de Sales as a Preacher* (Burns & Oates, 1898).

St. Leonard of Port Maurice.—Œuvres complètes, traduites par F. I. J. Labis (Tournai: Castermann, 1859, 1867, etc.).

The Curé of Ars.—Sermons du Bienheureux Jean-Baptiste Vianney, edition Delaroche in 4 vols. (Paris: Beauchesne, 1925).

Sermons, by St. Jean Baptiste Vianney (New York: Wagner).

There is a study of the Curé of Ars as a preacher by the Abbé Trochu. It is entitled *Le Curé d'Ars, prédicateur populaire.*

For the sermons of St. Bernard, St. Leo, and other early Fathers and Doctors of the Church see Chapter II, "Models."

St. Vincent Ferrier.—Les Sermons de Saint Vincent Ferrier, publiés par le R. P. Fages, 2 vols. (Paris: Arthur Savaète).

St. Vincent de Paul.—Sermons de Saint Vincent de Paul, pour les missions des campagnes, publiés pour le première fois par M. l'Abbé Jean Maire, 2 vols. (Paris: 1859).

St. Antony of Padua.—Sermones Quadragesimales, edited by Fr. Franciscus Martius de Pergula, pp. 412 (Bologna, 1649). His works were first printed by the Irish Franciscan Luke Wadding in his great work *Annales Minorum*, 1623. They are also to be found in Horoy's *Medii aevi bibliotheca patristica*, 1880, vol. VI.

Les Saints qui parlent, 2 vols., par Mgr. H. Bolo.

St. Augustine.—St. Augustine the Preacher, edited by J. M. Ashley, 1877. There are of course innumerable editions of the works of St. Augustine, both in the original Latin and in translations.

(10) SOME IRISH PREACHERS

No apology is, I think, needed for this special section of published sermons by Irish preachers. The usefulness of such a list as this for Irish preachers in Ireland will scarcely be questioned. The preachers best fitted to know the mind and meet the needs of a people are naturally those who have been born and bred in the midst of that people. Even outside of Ireland the list may have its appeal. In all the countries in which this book is likely to circulate Irishmen, both priests and laity, have made an important contribution to the upbuilding of the Church. Yet their contribution to homiletic literature is liable to be overlooked. It deserves separate record. Were we to include the preachers of Irish race who have lived and worked outside of Ireland, this list would be very much longer.

Archer, Rev. James—*Sermons on Various Moral and Religious Subjects*, for all the Sundays and some of the principal Festivals of the Year. 2 vols. (Dublin: Duffy, 4th ed. 1845). The subjects are those most commonly dealt with in the pulpit.—*Sermons for Festivals and a Second Series of Sermons for Every Sunday in the Year.* 2 vols. (London: Joseph Booker, 1st ed. 1789, 2nd ed. 1822).

Buckley, Rev. Michael B., of SS. Peter and Paul, Cork, 1831-1872. *Sermons, Lectures, etc.*, with Memoir (Dublin: McGlashan & Gill, 1874), pp. 460; New Ed. (Sealy Bryers, 1890). Preceded by a Memoir of his life. The Sermons are largely charity sermons and occasional discourses, together with some sermons on moral subjects, five lectures, and some verse.

Burke, Rev. Thomas, O.P. Generally acknowledged to be the greatest of Irish preachers. The most complete edition of his *Sermons and Lectures* is that published by P. J. Kenedy of New York in three large volumes of over 400 pp. each, ed. by the Very Rev. J. A. Rochford, O.P. First edition, 1878 (by Collier) but frequently reprinted since then. The collection includes in the first place many panegyrics—St. Columkille,

St. Patrick, St. Dominic, St. Ignatius, St. Francis Xavier, St. Vincent de Paul, St. Laurence O'Toole, St. Catherine of Siena, Pius IX; funeral orations on O'Connell and on Cardinal Barnabo; sermons and lectures relating to Ireland and the Faith; lectures on the Pope, the Church and the World; lectures on miscellaneous Irish subjects; sermons on moral and spiritual subjects.

Cahill, Rev. D. W.—*Lectures, Sermons, and Addresses*, compiled and edited by J. C. Curtin, with brief biographical notice (N.Y.: Sadlier, 1879; New Edition, 1925). Besides lectures and letters (to Lord Palmerston, the Duke of Wellington, etc.), which do not concern us here, there are eight sermons—on the influence of religion, on predestination and free will, on the Immaculate Conception, etc.

Conroy, Rt. Rev. Geo., D.D., Bp. of Ardagh, and Apostolic Delegate to Canada, 1833-1878—*Occasional Sermons, Addresses and Essays.* pp. 477 (Dublin: Gill, 1884). Contains fifteen sermons, the rest of the book being lectures and essays. Subjects—five charity sermons, panegyrics of St. Patrick and St. Kieran of Clonmacnoise, Jubilee of Pius IX, Rosary Sunday, Stations of the Cross, etc.

Farrell, Rev. Joseph, 1841-1885, C.C. Monasterevan, Author of *Lectures of a Certain Professor—Sermons* (Dublin: Gill, 1886). For the Sundays and a few of the Feast Days of the year (St. Patrick, St. Peter, Corpus Christi, Assumption, Nativity, B.V.M.), with a sermon for a religious profession, and three speeches on religious topics.

Fleming, Father Christopher, O.S.F.—*Sermons on Different Subjects both of Faith and Morals.* 2 vols. (Dublin: J. J. Nolan, 1823). The sermons vary greatly in character, some doctrinal, some moral, with sermons on the Immaculate Conception, the Holy Name, and the Passion.

Gahan, Rev. William, O.S.A.—*Sermons and Moral Discourses for all the Sundays and Principal Festivals of the Year* (Dublin: Duffy, 7th Ed. 1853; 6th Ed. 1857). This popular but very solid book of sermons

has been repeatedly reprinted for the past three-quarters of a century. The sermons are for the most part of the mission type, dealing with moral subjects. There are a few panegyrics—St. Patrick, St. Monica, St. Nicholas of Tolentino, St. Nicholas of Myra, St. Augustine.

Gill, Rev. T. E., P.P. of Oranmore and Ballinacourty—*Sermons.* pp. 303 (New York: Dunigan, 1848). Subjects—The Love of God, Charity, Resignation to God's Will, St. Patrick's Day, The Nativity, Good Friday, Easter Sunday, Confession, Heaven, All Saints.

Goonan, Rev. Silvester, of Limerick, †1796—*Sermons on Various Religious Subjects* (Dublin: Wogan, 1798). The sermons deal with the usual subjects of Catholic preaching. Includes a sermon on St. Patrick. Thirty-one sermons in all.

Hayes, Rev. Richard, O.S.F.—*Sermons.* 2 vols. (Dublin: J. J. Nolan, 1823). Several of the sermons are controversial, three deal with Transubstantiation, and three with the Mass. There are panegyrics on St. Patrick and St. Augustine.

Kane, Rev. Robert, S.J., 1848. During almost the whole of his career as a preacher Father Kane has been blind. Notwithstanding that overwhelming drawback he has preached for many years in all parts of Ireland and also in England and Scotland. And he has produced a long series of books.—*The Sermon of the Sea, and Other Studies* (London: Longmans, 1910). Here appears in its perfection the author's characteristic style—its word painting, its balance, its sonorous rhythm. But always with a solid core or framework of thought.—*From Fetters to Freedom* (London: Longmans, 1915). Twenty-two discourses delivered during the previous fifteen years on important occasions, broadly illustrating the emerging of Ireland from the servitude of Penal Days into religious freedom.—*Good Friday to Easter Sunday* (London: Longmans).—*The Plain Gold Ring* (London: Longmans, 1911). Lectures on home.—*From Peter to Leo* (Dublin: Catholic Truth Society).—*Sermons* (London: Sands, 1926). Occasional sermons, dedication of church, opening of new organ, charitable

works.—*A Dream of Heaven and Other Discourses* (London : Longmans, 1922). For the most part preached on important occasions—jubilees, beatifications, openings of churches, panegyrics (two for St. Patrick's Day), etc.

Keane, Very Rev. Dr., O.P.—*Sermons Preached on Various Occasions* (London : Sands, 1916). Most of the Discourses are of special Irish interest—panegyrics of Father Mathew, Bl. Thaddeus McCarthy, St. Patrick, Ozanam, charity sermons, proselytism in Dublin ; miscellaneous discourses on moral subjects ; discourses at the blessing of an Abbot.

Kelly, Rev. John, of St. Joseph's, Birkdale—*Sermons* (Manchester : P. Deschamps, 1897. [B. in Roscommon.]

MacCarthy, Rev. N. Tuite, S.J.—*Sermons for Sundays and Festivals :* the Blessed Virgin, Charity Sermons, Panegyrics of the Saints, etc. Translated from the French by D. Mahony (Dublin : Duffy ; 3rd ed. 1881). A reprint of an older edition, 1848. It is preceded by a notice of the preacher's life, a vague dissertation containing no dates nor precise facts.

MacEvilly, Most Rev. Dr., Archb. of Tuam—*Discourses Doctrinal and Moral.* pp. 382 (Dublin : Gill; N.Y. Benziger, 1902). Deal for the most part with the most familiar subjects of the preacher. Include one on the doctrine of infallibility and two on " Exclusive Salvation." They abound in Scriptural quotations.

MacHale, Most Rev. John, Archb. of Tuam—*Sermons and Discourses.* pp. 512 (Dublin : Gill, 1883). Sermons on the great truths, on certain of the Feasts, including St. Patrick's Day, on the dedication and consecration of churches, and other important public occasions, a funeral oration on Dr. Cantwell, four charity sermons, and several addresses to the students of Maynooth (1822-5).

Malachy, Father, C.P.—*Lectures Controversial and Devotional* (Dublin : Gill, 1906). Preached at Holy Cross Church, Ardoyne, Belfast. Deal with : I. The Church ; II. Various points of Catholic Belief ; III. The Personality of Our Lord.

Molloy, Rev. Nicholas, O.S.A.—*Practical Discourses,*

Exhortations, and Sermons on Faith and Morals. pp. 398 (Dublin: Powell, 1859). Contains many charity sermons, panegyric of St. Augustine, St. Monica, St. John the Baptist, sermons on moral and devotional subjects—prayer, repentance, peace, Holy Communion, the Passion. "One of the most eloquent and impressive sacred orators of which the Catholic Church could boast."

Moriarty, Most Rev. Dr., Bishop of Kerry—*Allocutions to the Clergy and Pastorals* (Dublin: Browne & Nolan, 1884). The contents cover the period 1854-1876. —*Sermons.* 2 vols. (Dublin: Gill, 1901).—*Sermons.* 1 vol.; pp. 510 (Dublin: Gill, 1907). This is a selection from an earlier edition in two vols. Forty-seven sermons on Sunday Gospels, moral subjects, and special occasions.

Morony, Rev. Joseph, S.J.—*Exhortations and Sermons* for all the Sundays and Festivals of the Year, on the Sacred Mysteries and Most Important Truths of the Christian Religion (Dublin: Duffy, n.d. [c. 1880].) Almost entirely on moral and spiritual subjects. Father Morony's sermons were first printed in Dublin in 1796.

Murphy, Rev. Barnaby, North Anne Street —*Sermons* for Every Sunday Throughout the Year, principally from the Epistles and Gospels proper to each Sunday. 2 vols. (Dublin: Fitzpatrick, 1808). Includes some of his principal charity sermons. Others are sermons on various occasions, dedications, clothings. The majority are on the seasons of the ecclesiastical year or on moral subjects.

Murray, Most Rev. Daniel, Archbishop of Dublin—*Sermons.* 2 vols. (Dublin: McGlashan & Gill, 1859). Vol. I (pp. 747)—The Sundays of the Year. Vol. II (pp. 632)—Holy Days, etc.

O'Donnell, Rev. E.—*Sermons on the Gospels of all the Sundays and Principal Festivals.* 2 vols. (Dublin: Richardson, 1863).

O'Gallagher, Most Rev., James, Bishop of Raphoe—*Sermons in the Irish-Gaelic.* Edited with English translation and Memoir by Canon Ulick J. Bourke (Dublin: Gill, 1877). The sermons are on the Last

Judgment, the Love of Enemies, the Assumption, Confession, Sin, Penance, Prayer, Death, and the like.

O'Keefe, Rev. Patrick, C.C. Borrisoleigh—*Moral Discourses.* pp. 206 (Dublin: Gill, 1879: 4th edition 1882).—*Sermons at Mass.* Pp. 204 (Dublin: Gill, 1887). Twenty sermons in each volume on topics familiar to missionary preachers—Sin, Scandal, Death, Grace, Judgment, Temperance, Prayer, Oaths, Impurity, the Holy Name, the Mass, etc.

O'Leary, Canon Peter (Peadar Ua Laoghaire): *Seanmóiri agus tri fichid* (61 sermons). 2 vols. (Dublin: The Irish Book Co., 1909). A sermon in Irish for each Sunday and Feast Day, based on the Gospel of the day.

O'Rorke, T., D.D., P.P., Archdeacon of Achonry—*Occasional Sermons on Various Subjects.* Pp. 200 (Dublin: Duffy, 1899). Eleven sermons on Zeal, Religious Orders, St. Attracta, Drunkenness, Detraction, Heaven, Scandal, the Passion, General Judgment, Devotion to B. V. M. Panegyric of Dr. Durcan.

Reeve, Rev. Joseph—*Practical Discourses on the Perfections and Wonderful Works of God.* Pp. 288 (Dublin: The Catholic Society of Ireland: 2nd edition 1840).

Ryan, Rev. Arthur, President of St. Patrick's College, Thurles—*Sermons*, 1877-1887. Pp. 327 (Dublin: Gill, 1890). Thirty sermons very varied in subject:—The Last Things, the Passion, the Resurrection, the Mass, the Rosary, the Blessing of a Bell, St. Laurence, St. Michael, St. Patrick, various moral subjects.

Sheehan, Canon Patrick A.—*Sermons* (Dublin: Maunsel, 1920). Readers of his life, written by Dr. Herman J. Heuser, will be aware that the author of *My New Curate* and *Under the Cedars and the Stars* was a zealous and conscientious Parish Priest. These few sermons, gathered and published after his death, are grouped as follows:—On Our Lord (10 sermons), On the Blessed Virgin (5), Sermons of Saints (4), Miscellaneous Subjects, including "On Bad Books," and "On Good Reading."

White, Rev. Hugh, author of five or six other works—*Twenty Sermons preached in St. Mary's Chapel of Ease.* (Dublin: Curry, 1834: 7th edition 1842).

The subjects of the sermons are miscellaneous in character.

Seanmóiri Muighe Nuadhad, 2 vols. (Dublin : Browne & Nolan, 1906-7). These sermons are selected from MSS. in Maynooth College Library and edited by members of the Columban League. Most of them were composed in the 18th and early 19th centuries. The subjects are the usual subjects of Catholic preaching.

VI. ALPHABETICAL LIST OF PREACHERS AND THEIR WORKS

When titles of works have been already mentioned in the preceding portion of this book, they are not again mentioned here. This list is supplementary to the classified lists given in previous chapters, and is made up of such homiletic works as did not come within any of the categories dealt with.

Adam, Chanoine—*Un Pasteur à ses ouailles : Sermons et Instructions simples et pratiques*, 6 vols. (Arras : Brunet, 1910). The work covers nearly the whole ground of Catholic preaching. The style is simple but not banal and the sermons are well illustrated by comparisons and examples.

Agostino da Montefeltre, Padre—*Lent Conferences*, 2 vols. (London : Baker, 1890). *Selections from Sermons*, ed. by C. M. Phillimore (London : The Church Printing Co., *n.d.*).

Bagshawe, J. B., D.D.—*Catholic Sermons.* A series on Faith and Morals, 3 vols. (Edinburgh : Sands, 1881, 1898, 1903).

Baker, Rev. F. A. (C.S.P.), one of the first Paulists—*Life and Sermons*, pp. 512 (New York : Paulist Press) [1st ed. 1866], 1912.

Bamberg, Rev. A. Hubert—*Popular Sermons on the Catechism*, 3 vols. (N.Y. : Benziger, 1914). Trans. from the German. Ed. by Father Herbert Thurston, S.J. Simplicity of language, lucidity of thought, homely illustrations.

Benson, Mgr. R. H.—*Sermon Notes.* 1st series, Anglican. 2nd series, Catholic. (Longmans, 1917.)

Berthier, Abbé J. (M.S.)—*Le Prêtre dans le ministère de la Prédication*, ou directoire du prédicateur en chaire

et au saint tribunal et Recueil de Sermons pour les missions, les retraites, les dimanches et les fêtes de l'année. Panégyriques et sermons de circonstance, 2 vols., pp. 988 and 992, demy 8vo., index. 7th ed. revue et augmentée. (Grave, Hollande : Institut de la Sainte Famille ; Paris : Bonne Presse, 1913.)

Bertrand, Abbé—*Petits sermons où l'on ne dort pas*, 4 vols., 1875.

Besson, Mgr.—*Œuvres pastorales et oratoires* (1875-1888). In four series, 7 vols. (Paris : Téqui). *Panégyriques, oraisons funèbres*, etc. Three series in as many vols (1870-6). Mgr. Besson also published many volumes of *Conférences*, the principal of which are *L'Eglise, Œuvre de l'Homme-Dieu, Le Décalogue, Les Sacrements, Conférences de Besançon* (7 vols.), *Les Mystères de la Vie future* (new ed. 1910), *L'Homme-Dieu.*

Billuart, R. P., O.P.—*Sermons*, ed. par l'Abbé Lelièvre, 2 vols. (Paris : Lecoffre, 1846). Sermons of a great theologian.

Bossaert, Rev. M.—*Short Sermons on Gospel Texts* (N.Y. : Wagner, 1915).

Bonomelli, Rt. Rev. Jeremias, D.D.—Transl. from Italian by Rev. Thomas S. Byrne, D.D. *Christian Mysteries*, 4 vols. *Homilies on the Common of Saints*, 2 vols. *Homilies on the Epistles and Gospels*, 4 vols. All published by Benziger, New York. A French translation under title *Mystères Chrétiens* is published by Vic et Amat, of Paris, in four volumes.

Bordoni, Father, S.J.—*Discours sur divers sujets de la morale chrétienne*, 6 vols., averaging 500 pp. (Brussels, 1860). Trans. from the Italian.

Bouisson, Abbé Ch.—*Sermons et Allocutions de circonstances. Sermons et Allocutions aux hommes seuls. Les Fêtes chrétiennes*, 2 vols. *Les Evangiles des Dimanches et des Fêtes*, étudiés, expliqués, et médités, 2 vols. All published by Arthur Savaète, Paris.

Browne, Rev. R. D.—*Plain Sermons on the Fundamental Truths of the Catholic Church*, pp. 514 (London : Burns & Oates, 1890 ; 2nd ed., 1901).

Butler, Rev. Alban—*Meditations and Discourses on*

the Sublime Truths and Important Duties of Christianity, 3 vols. (London, 1791).

Chabot, Abbé—*Paroles de Vie éternelle* (Paris: Beauchesne, 1914). Based on sayings of our Lord in the Gospels. *Paroles de Jésus* (Paris: Beauchesne). Entretiens d'un quart d'heure pour les jeunes chrétiens de ce temps. *Paroles de Jésus sur la Montagne* and *Vers les Cimes* are other series of the same kind.

Chambellan, R. P. Henri, S.J.—*Œuvres Oratoires*, 2 vols. (Paris: Beauchesne, 1905, 1908, 1926). Comprising Lenten sermons, panegyrics, occasional sermons, etc. Preface by Père Longhaye, S.J.

Corsi, Cardinal Cosimo—*Little Sermons on the Catechism.* Trans. from the Italian, 2 vols. (N.Y.: Wagner, 1910).

Coubé, Abbé Stéphen, Chanoine d'Orléans—*Œuvres Oratoires.* I, Gloires et bienfaits de l'Eucharistie (1911); II, Gloires et bienfaits de la Sainte Vierge (1911); III, Gloires et bienfaits des Saints (1912).

Delaporte et Vaudon, R. P.—*Paroles de notre temps et de tous les temps.*

Demouy, Rev. Wm., D.D.—*Eight-Minute Sermons*, 2 vols. (N.Y.: Benziger). For all the Sundays of the year.

Denifle, Father Henry, O.P.—*Humanity, its Destiny and the Means to Attain it*, a series of discourses. Trans. from the German by Rev. F. Brossart. (N.Y.: Pustet.)

Dolan, Rev. T. S.—*Plain Sermons* (St. Louis: Herder, 1907; new ed., Reilly, 1923).

English, Canon Edmund—*Sermons and Homilies* (London: Longmans, 1913). Nos. VII-XVIII form a homiletical series on subjects connected with the Passion.

Faber, Mathias, S.J.—*Conciones in Evangelia et Festa totius anni* (Turin: Marietti), 10 vols. New ed. 1898. Includes besides fifteen discourses for each Sunday and Feast, sermons for marriages and funerals. A veritable preacher's Summa, described as *absolutissima omnium Bibliotheca concionatoria.* Very methodical. Synopsis at beginning of each sermon. All in Latin.

Félix, Père, S.J.—*Le Progrès par le Christianisme.* Conférences de Notre Dame, 1856-1871, 17 vols.—*Devoirs des catholiques envers l'Église.* Retraite de Notre Dame, 1870.—Various volumes of conferences on Socialism and other current topics.

Fénelon, Archbishop of Cambrai—There remain but few complete sermons of Fénelon. In the edition of his complete works in ten quarto volumes (Paris: Leroux et Jouby, 1850) we have in vol. V seven or eight sermons, panegyrics for the most part, and some eighteen plans of sermons and that is practically all.

Fénelon—Œuvres, 8 vols. (Paris: Vivès, 1854).

Fléchier (1632-1710). Bishop of Nîmes—*Œuvres choisies,* with Introduction by the Abbé Henri Bremond, pp. 128 (Paris: Bloud et Gay, 1911). Includes five sermons—Le scandale de Jésus Christ, le Bon Pasteur, Panégyrique de Saint Louis, sur l'obligation de l'aumône, la Croix de Saint Gervais.

Flynn, Rev. Thomas, C.C.—*Sermons on the Mass, the Sacraments, and the Sacramentals. Sermons on Our Blessed Lady. The Master's Word in the Epistles and Gospels.* 2 vols. all (N.Y.: Benziger, 1917). The author works out a systematic course in six sections, viz., The Work, The Workers, The Helps, The Master, The Results, The Duties.

Fraiche, Père P., S.J.—*Receuil de sermons et panégyriques* (Paris: Téqui, 1926).

Freppel, Mgr., Bishop of Angers, a very distinguished orator—*Œuvres pastorales et oratoires,* 11 vols. (Paris: Roger et Chernoviz, 1872). Chiefly panegyrics and occasional sermons. Also some charity sermons.—*Sermons inédits,* 2 vols. (Paris: Roger et Chernoviz, 1896). The second vol. contains a *Table analytique* of all Mgr. Freppel's homiletic works.—*La Vie chrétienne* (Paris: Palmé, 1880). Sermons preached at the Tuileries in 1862. A new edition of Mgr. Freppel's works was published in 1927.

Gaussens, Abbé—*Instructions sur les principales fêtes de l'année.—Prônes liturgiques.—Cours complet d'instructions,* 2 vols. (1876).—*Cinquante-deux homélies* pour les 52 dimanches de l'année (Paris: Lecoffre, 1879.)

Garcia-Mazo, Don, Canon of Valladolid—*Sermons sur les principales vérités de la religion et les principales fêtes de l'année* (Rodez: 1880).

Gay, Mgr.—*Sermons de Carême* (1908), *Sermons d'Avent* (1895) (Tours: Mame). *Nouveaux Sermons* (Paris: Oudin, 1914). For the most part occasional sermons.

Gerson, Chancellor of the University of Paris—Essai sur les Sermons français de Gerson. By Cardinal Bourret.

Gibbons, Cardinal—*Sermons and Discourses* (Baltimore: John Murphy, 1918).

Gibergues, Abbé de, Supérieur des missionnaires diocésains de Paris—*Instructions aux hommes du monde*, 1903 *sqq*. Preached in various parish churches in Paris and published in a series of volumes such as *Mari, Père, Apôtre, Nos Responsabilités*, and so on, six or seven in all.

Gibier, Mgr., Bishop of Versailles—Mgr. Gibier has published under the general title of Conférences aux Hommes the lectures or rather sermons which he delivered at the Mass for men at the church of Saint-Paterne at Orleans between 1888 and 1905 (Paris: Lethielleux). 16 vols., including one of Tables générales, 1907-11. Another series of lectures bearing the title, *Les devoirs de l'heure présente* was published in seven vols., 1907.

Gondrand, Père—*Retraites et Sermons d'Œuvres*, 2 vols. (Paris: Delhomme et Briguet, 1899).—*Sermons et Panégyriques*, pour les fêtes de l'année, 2 vols. Same publishers.

Gravel, Rev. L. P.—*One Hundred Short Sermons for the People on the Apostles' Creed*, 2 vols. (N.Y.: Congress Own Publishing Co., 1903).

Grenada, Louis de (O.P.)—In the complete works of this great writer, translated into French by the Abbé Bareille and others, and published by Vivès in 1863-6 in 22 large volumes, the Sermons take up the first 8 vols., averaging 640 pp. demy 8vo. They cover several times over the entire ecclesiastical year, including not only the Sundays, but all the principal feasts.

Hauterive, Père Grenet d'—*La Somme du Prédicateur sur le salut éternel*, 4 vols. (Montréjeau, 1909). Renfermant 80 instructions pouvant servir pour tous les temps et pour toutes les circonstances.—*La Somme du Prédicateur pour tout le cours de l'année chrétienne*, 7 vols. (Paris: 1882). There is another and much enlarged ed. of this in 19 vols published by Vivès of Paris.—*La Somme du Prédicateur sur les temps liturgiques*, 8 vols. (Montréjeau: Nouvelle éd., 1912). Les évangiles de tous les dimanches et fêtes intégralement expliqués.

Gros, Mgr., Bishop of Versailles—*Sermons, Mandements, Lettres Pastorales, Instructions diverses*, 3 vols. (Paris: Jouby, 1862). Sermons on the principal feasts and on moral subjects, sermons on important occasions, "entretiens familiers," etc.

Grosch, Mgr.—*Sermons and Lectures* (London: Thomas Baker, 1911).

Guiraud (Chanoine)—*A travers trente ans d'apostolat* (Paris: Téqui).

Hamon, M., Curé de Saint Sulpice—*Retraites pastorales et Discours divers*, 2 vols. (Paris: Lecoffre, *n.d.*).

Harper, Rev. Thomas (S.J.), Author of *Peace through the Truth*, etc.—*Sermons by Fathers of the Society of Jesus*, vol. II (London: Burns & Oates, 1872). This second vol. of sermons so entitled is entirely by Father Harper. It consists of two courses, one "On Modern Principles," preached at Salford, the other, "God the True, the Good, the Beautiful," preached at the Jesuit Church, Farm Street, London.

Hekel, Father P., S.J.—*Short Sermons on Christian Doctrine*, 3 vols. (N.Y.: Wagner, 1902). Exposition of the Creed, the Commandments, and the Means of Grace.

Hickey, Father F. P., O.S.B.—*Short Sermons*, 3 vols. (London: Burns, Oates & Washbourne, 1906, etc.). Vol. I, Sermon for each Sunday in the year and eleven other sermons, 3rd ed. Vol. II, Ditto and eight other sermons, 2nd ed. Vol. III, Sermons on festivals of the Saints.—*Short Sermons on the Epistles and Gospels* (London: Burns, Oates & Washbourne).—*Sermon*

Notes (London : Washbourne, 1911). For course of three years on Christian Doctrine. Synopses and references.

Himonet, R. P.—*Fontaines du Sauveur* ou 44 instructions pratiques et nouvelles sur les sacrements (Paris : Tolra, 1898).—*L'Oraison dominicale développée en* 26 *instructions.—Les deux Monts du Sinai et des Oliviers.* Instructions sur les commandements de Dieu et de l'Eglise (Paris : Tolra).—*Les Mystères divins.* 186 instructions sur le symbole, 3 vols. (Paris : Tolra).

Holland, Rev. Clement—*Twenty-five Plain Catholic Sermons on Useful Subjects*, 2 vols. (London : T. Baker, 1901). Clear synopsis of each sermon.

Hoop, Chanoine d', Curé doyen à Gand—*Sermons*, tr. from the Flemish, 12 vols. (Bruges : Beyaert). The author was for many years Parish Priest of a big Flemish working-class parish. He was considered one of the best preachers in Belgium. The sermons cover all the subjects usually dealt with in parochial churches ; also Occasional Sermons.

Hueser, Rev. Herman, D.D.—*The Catechism in the Pulpit* (St. Louis : Herder). Short, plain sermons on the Christian Doctrine. With Append. of Discourses for monthly Sodality Meetings. Advent, Septuagesima.

Hughes, Rev. Christopher—*Selected Sermons* (N.Y. : Pustet, 1891).

D'Hulst, Mgr.—*Conférences de Notre Dame*, 6 vols. (Paris : de Gigord). In form lectures rather than sermons, but in substance they deal with strictly pulpit subjects—Christian morality.—*Mélanges Oratoires* 12 vols (Paris : de Gigord, 1917). These twelve volumes include every type of sermon, practically without exception, but it will be well to give a detailed list. I-II : Panégyriques et oraisons funèbres. Discours et allocutions de circonstance. Discours sur l'éducation. Discours de rentrée. III : Panégyriques et oraisons funèbres. Discours de circonstance. IV : Discours sur l'éducation. Homélies et discours de rentrée. V et VI : Discours et rapports sur les œuvres. Sermons et allocutions pour les œuvres (Charity Sermons). VII : Dominicales, prônes, sermons pour les fêtes.

VIII : Sermons de carême. IX : Sermons aux œuvres eucharistiques. Fêtes de la Ste Vierge. X : Retraites. XI : Retraites ecclésiastiques.

Hunolt, Father Francis, S.J.—The sermons of this eighteenth century (died 1746) German Jesuit were translated by Rev. J. Allen and published by Benziger in twelve bulky vols. (1886-1895). There is now a new ed. adapted by Father Augustine Wirth, O.S.B. It is in five vols. as follows : *Sermons on the Chief Christian Virtues. Sermons on the Duties of Christians and the Different States in Life. Sermons on the Four Last Things. Sermons on the Seven Deadly Sins. Sermons on Penance and Repentance.*

Janvier, Père, O.P.—*Exposition de la Morale catholique* (Conférences de Notre Dame, 1903-1922), 20 vols (Paris : Lethielleux).—*La Religion catholique dans la vie humaine* (Lethielleux, 1911). Panégyriques et discours.—*L'Action catholique* (Lethielleux, 1910). Discours prononcés en divers congrès.

Jarossay, Chanoine—*Sermons et Panégyriques*, 2 vols. (Paris : Téqui). Covers most of the types of subjects usually met with in an ordinary year.

Juge, Abbé M. H.-C.-A.—*Manuel de Prédication populaire*, 2 vols. (Paris : Haton). 2nd ed., 1892. Two hundred concise and condensed instructions on I, Creed, Commandments, Prayer, Sacraments ; II, Retreats, Missions, Perpetual Adoration, First Communion, Month of Mary, etc.

Kelby, Rev. Thomas L.—*Some Plain Sermons* (St. Louis : Herder).

Keppler, Bishop von, of Rothenburg—*Homélies et Sermons*, tr. Abbé L. Donadicq (Paris : Lethielleux, 1920).

Kiely, Rev. John M.—*Occasional Sermons and Lectures* (New York : Appleton, 1894). The Christian family, the music of Ireland, the Bible, European shrines of Our Lady, address to graduates, Cross and Crescent, St. Theresa, dedication of Church, Poland, the Jesuits, etc.

La Colombière, Père Claude de (S.J.)—*Œuvres Complètes*, 6 vols. (Grenoble, 1900-2). The first five

volumes consist of sermons. These sermons have passed through many editions and have enjoyed a great vogue, which they thoroughly deserve, as they are remarkable from many points of view. They were preached in London at the Court of St. James. The preacher was the confidant of St. Margaret Mary and the principal agent for propagating the devotion to the Sacred Heart.

Lacordaire, Père, O.P.—*Conférences de Notre Dame.* 1835-6, 1843-6, 1848-51. *Conférences de Toulouse,* 1854. *Sermons, Instructions et Allocutions,* 3 vols. (Paris: Poussielgue, 1888). T. I: Sermons (1825-1849). T. II: Sermons (1850-1856), Instructions données à l'école de Sorèze (1854-1861). T. III: Allocutions. See also supra in Chapter III, Models, p. 39.

Laflèche, Mgr. L.-F., Bishop of Trois Rivières (Canada) —*Œuvres Oratoires* (Paris: Arthur Savaète, *n.d.*).

Landriot, Mgr.—*Œuvres,* 5 vols., demy 8vo. (Paris: Palmé, 1864, 2nd ed.). The first three volumes consist of occasional sermons and addresses delivered between 1856 and 1860, with pastoral letters and other writings. The last two volumes consist of a course of lectures on *Le Christ de la tradition.* The work has been described as " une encyclopédie morale et théologique."—*Sermons à des religieuses* (Paris: Palmé, 1881). Mostly for special occasions—Clothings, Professions, etc. Mgr. Landriot also published many series of Conférences: *La Femme forte, Les Péchés de la langue, L'Eucharistie, Les Béatitudes,* etc.

Le Jeune—*Le Missionnaire de l'Oratoire:* ou, Sermons pour l'Avent, le Carême et les Fêtes, 12 vols. (Lyon: 1837, 1857, etc.).—*Sermons Choisis,* 12 vols. (Riom: 1836). Perhaps the best edition of Lejeune's sermons is that of Vivès in 10 vols., 1871 and subsequent editions.

Lelen, Rev. J. M.—*The Gospel of a Country Pastor.* Sketches and Sermons (St. Louis: Herder).

Loriot, Père Julien (S.J.)—*Sermons* sur les plus importantes matières de la morale chrétienne, suivis de divers discours de piété. 7 vols., averaging 500 pp. (Paris and Lyons: Périsse, 1853). Intended for mis-

sionaries and the parochial clergy. Covers nearly all the subjects of Catholic preaching.

MacCarthy, Rev. Père Nicolas Tuite de, S.J.—*Sermons*, translated from the French by C. Mahony (Dublin: Duffy, 1848).—*Sermons*, four vols. (Paris, 1838). Père de MacCarthy (1769-1834) was born in Dublin. The first volume of the French edition of his works contains a biographical notice (73 pp.).

McClorey, John A., S.J.—*The Unknown God*, pp. 218 (St. Louis: Herder, 1926). Christianity and Sophisticates; Scepticism Articulate; the Authentic Four; the Divinity of Christ; Scientists and Sciolists; Christianity, its Necessity and Sufficiency; the Crowning Argument.—*The Brazen Serpent*, pp. 190 (St. Louis: Herder). Discourses moral, religious, social, aimed at the dangers of the day.

MacDonald, V. Rev. Alexander, D.D.—*A Symbol of Sermons*. 25 short sermons on the articles of the Creed.—*Sacraments*. Lenten Sermons.

McGowan, Father Francis X. (O.S.A.)—*Sermons*, 2 vols. (N.Y.: Pustet, 1897). Vol. I: Sermons and moral discourses for all Sundays on the important truths of the Gospel. Vol. II: Sermons for Holy Days and Feasts and particular devotions.

McKernan, Rev. James—*Forty-five Sermons*, written to meet objections of the present day (N.Y.: Pustet, 1902).

Maistre, Abbé—*Histoire de l'Eglise en Sermons* (Paris: Téqui, 1927). A sermon to each century drawing from it historical examples to illustrate dogma, morality, and discipline.

Manning, Cardinal—*Sermons on Ecclesiastical Subjects*, 3 vols. (London: Burns & Oates, 1873, and many subsequent editions. Not more ecclesiastical than other collections of sermons. Includes some sermons on purely moral subjects. The third vol., which contains a preface of 108 pp., consists of lectures on the conflict between Pius IX and the Italian Revolution. We may mention also the various series of religious lectures: *The Four Great Evils of the Day, Sin and its Consequences, The Fourfold Sovereignty of*

God, The Glories of the Sacred Heart, and three works on different aspects of the work of the Holy Spirit. All published by Burns, Oates & Washbourne.

Massillon—*Œuvres complètes* de Massillon. New and revised ed., with analysis of all sermons. 3 vols. (Paris : Beauchesne, 1922).—*Conférences ecclésiastiques.* A translation of this under the title *Sixteen Charges, with Art of Preaching and Composition of a Sermon,* was published in 1805. A more complete translation, *The Ecclesiastical Conferences, Charges, etc., of Massillon,* by Rev. C. H. Boylan of Maynooth, was published in Dublin in 1825.—*Œuvres choisies,* 3 vols. (Paris : Roger et Chernoviz).—*Massillon's Sermons,* 2 vols. English transl. (London : Griffith, Farran & Co., *n.d.*). Forms part of the " Ancient and Modern Library of Theological Literature." Includes 32 sermons.—*Sermons for All the Sundays and Festivals.* Trans. by Rev. E. Peach (Dublin : Duffy, 1851, etc.).

Maturin, Father Basil—*Sermons and Sermon Notes.* Ed. by Wilfrid Ward (London : Longmans, 1916).

Monsabré, Père, (O.P.)—*Conférences de Notre Dame,* viz., Introduction au dogme catholique, 4 vols. ; Exposition du dogme catholique, 18 vols. ; Retraites pascales (1872-90), 9 vols.—*Discours et Panégyriques,* 6 vols. (Paris : Lethielleux, 1901, etc.).—*Cinq Petits Carêmes,* 2 vols.—*Dimanches et Fêtes de l'Avent* (Lethielleux, 1902).

Moret, Chanoine—*Toute la doctrine chrétienne prêchée en un an* (Paris : Vic et Amat). New ed. by Abbé Z. Lejeune, 1926. Fifty-six instructions of seven to ten minutes on the Creed, the Commandments, and the Sacraments.—*Homélies,* 2 vols. (Paris : Vic et Amat). Contains 152 " petits mots " of five minutes and instructions of a quarter of an hour on the Sundays and Feasts.

Morisot, Abbé—*Instructions sur les fêtes de l'année,* 2 vols.

Moussard, Chanoine—*Conférences historiques, dogmatiques, morales, et liturgiques,* 3 vols. (Paris: Téqui, 1925). " Mises à la portée de la jeunesse et en rapport avec les exigences de l'époque."

Oakely, Rev. F.—*Practical Sermons Preached in* 1847-8 (London : Burns, 1848). Preached shortly after the preacher's reception into the Church. They are for the most part appropriated to the Church's seasons and feasts. Three form portion of a college retreat, and one is a charity sermon delivered in Dublin on behalf of St. Joseph's Asylum.

O'Connell, His Eminence Cardinal, Archbishop of Boston—*Sermons and Addresses*, 3 vols. (Boston : Flynn, 1911).

O'Neile, Rev. Charles E.—*Convincing the World* (New York : Society for the Propagation of the Faith, 1927). Such topics as Home Life, Infallibility of the Church, Trials of Married Life, Faith, Good Works, Death, Divinity of Christ, Confession.—*Preaching Christ Crucified*. Same publishers, 1927. Topics : Mixed marriages, Fast of Lent, Seven Last Words, The Temptation of Christ, The Dolours of Mary.

Otten, B. J. (S.J.).—*The Business of Salvation* (St. Louis : Herder, 1911). Noon-day sermons addressed to business men, and couched in business terms.

Penin, Chanoine—*Conférences et Discours choisis* (Grenoble, 1901).

Perreyve, Abbé Henri, 1831-66—*Biographies et Panégyriques*. Nouvelle éd. (Téqui).—*Sermons inédits. Une Station à la Sorbonne* (Paris : Téqui, 1911 [5th ed.]).

Phelan, Rev. D. S.—*Christ the Preacher*. Sermons for every Sunday of the Ecclesiastical Year. (St. Louis : Herder, 1905).—*The Gospel Applied to Our Times*. A Sermon for every Sunday in the Year. (St. Louis : Herder, 1904 and 1909.) The author claims that these sermons are different from any heretofore written. Also that " only parish priests have the secret of preaching effectively."

Pie, Mgr., Bishop of Poitiers—*Œuvres*, 10 vols. (Paris : Oudin, 1887 [9th ed.]). Besides pastoral letters, etc., the works include sermons of every type. They are rendered useful to the preacher by the volume of excellent Indexes.

Plantier, Mgr., Bishop of Nîmes—*Œuvres complètes*

(Paris: Oudin, 1881 *seq.*). Of these sixteen large vols, the 6th contains Conférences preached at Notre Dame, 1847-8, the 7th "discours de circonstances et panégyriques."

Plat, Abbé—*Cinquante-deux prônes sur le décalogue* (Paris: Lethielleux). These Sunday sermons on the Commandments are so esteemed that they reached an eleventh edition in 1923. The author has published similar volumes of 52 "prônes" on the Creed, the Sacraments, and Prayer. He follows throughout the Catechism of the Council of Trent.

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The following appeared while this book was passing through the press:

The Mystery of the Kingdom, and other Sermons. By the Rev. Ronald Knox. Pp. vii + 181. (London: Sheed & Ward.) Twelve sermons on the Gospel parables and five on the chief actors in the Passion.

The Kingdom and the World. By C. C. Martindale, S.J. Pp. 93. (London: Sheed & Ward.) A course of sermons preached at Westminster Cathedral.

Sermons and Addresses. By Cardinal O'Connell. 8 volumes. (Boston: The Pilot Press.)

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